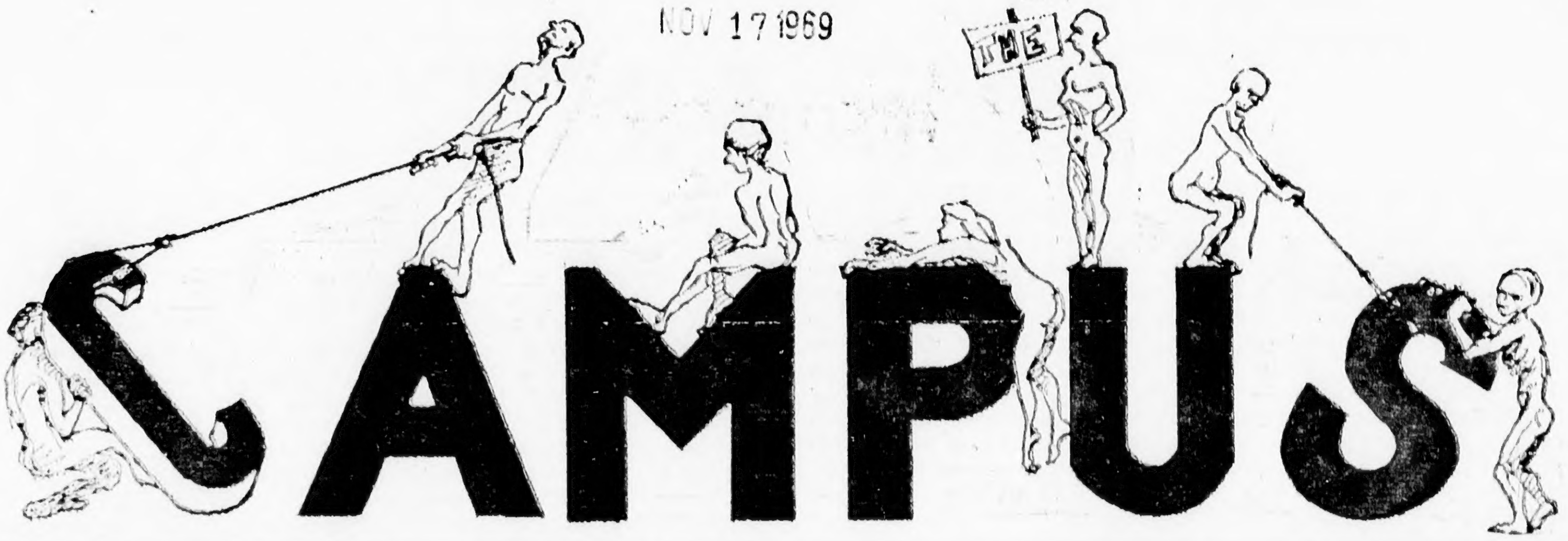
MIDDLEBURY COLLEGE
LIBRARY
NOV 17 1969



VOL. LXV MIDDLEBURY, VERMONT, THURSDAY, NOVEMBER 13, 1969 NO. 7

Most of this issue of The Campus *is devoted to interviews with the faculty. The interviews were conducted by about 20 student interviewers using as a basis the letter-guide printed below. The letter, quite obviously the product of some compromises and committee work, was intended, and used, as a guide line only. It was anticipated that the most fruitful part of the interview would be in the exchange between the student and the teacher and in the student's report of it. There was no fixed pattern asked for in writing up the interviews. The resultant variety of interpretation and style is in itself important. We fully realize the inadequacies of the guide line and are thus appreciative of the effort on the part of the faculty (and many students) to put aside objections in order to talk. We regret, however, the rather petty considerations and academic 'hangups' of certain faculty members, who, feeling that they were being threatened or treated in a manner not befitting their dignity declined to comment or otherwise evaded the questionnaire.*

The interviews as printed, with few exceptions, are interpretive in that they represent what the student gathered and/or selected from the faculty members or department. Understandably some faculty will feel misrepresented and we invite them to submit letters clarifying their positions. The fact that some of their colleagues 'requested the privilege' to look over and in some cases rewrite their interviews to their own specifications, (rather than the interviewer's) in advance of publication has somewhat lessened the consistency of the data and delayed the issue. This was no doubt unavoidable.

Originally we intended to analyze and comment on the interviews, but, feeling that this task would be beyond us and would unnecessarily strain student - faculty relations, we have let the interviews speak, unedited, for themselves. Nevertheless, we would be pleased to print further comments or analyses of these interviews, submitted in the form of letters or articles, in future issues.

To the Faculty:

The first November issue of the Campus will be devoted to an analysis of certain fundamental aspects of the faculty's relationship with students, as seen by the faculty itself.

The following questions concern relationships between the faculty, students and society. We realize that some of these questions may appear ambiguous or perhaps too pointed, and that you may consider some to be impossible to answer. However, the success of this project is to a large extent dependent upon your willingness to attempt to answer these questions as completely and clearly as possible.

While realizing that you may prefer to answer these questions in writing, we feel that the interaction between a student interviewer and yourself may provide clarification and lead to new insights. Therefore, a student interviewer will contact you as soon as possible in the coming week.

Thank you for your co-operation in this matter.

I. **An individual enrolled at this college approaches you in your role as an educator. Why have you decided to relate to this individual in this capacity?**
What method or means do you feel will accomplish this?
Why have you chosen this method?

II. **What is the** specific **role of your discipline in the community? We are interested in the community defined as:**
  1) **the individual student**
  2) **the student as part of the college and the college itself**
  3) **society**

III. **For what role do you believe you are preparing the student? We are again interested in the student as:**
  1) **a member of society — in both his professional and personal relationships**
  2) **an individual**
  3) **a member of the college community**
Do you feel that your methods of preparing the student for this role differ from those of other members of your department, or from the department itself?

IV. **How do you conceive on your discipline?**
What aspect of this conception do you communicate to your students?
Do you believe that this conception or philosophy can also be found in other disciplines? If so, how and why?
Do you see the functions of the liberal arts college paralleled in other social institutions?

V. **Do you see yourself as an instrument of society?**
Are you limited by an established system of societal values?
Are you in effect reinforcing or maintaining an established system of societal values through the student?
Are you creating new perceptions, developing or limiting existing perceptions?

DEPARTMENT	INTERVIEWER(S)
American Literature	Nancy Grimes
Biology	Ciddy Aring
Chemistry	Peter Lewis, Peter Delman, Graham Shrubsole
Classics	Nancy Grimes
Economics	John Bell
English & Drama	Sally Johnson, Ted Hobson, John Whittaker, Ann Martin, Brad Winston
Fine Arts	Peter Delman
French	Rebecca Lee, Nancy Trease
Geography	Ron Johansson
Geology	John Harris
German	Kevin Dunn
History	Karin Abarbanel, Nat Ayre, Grahame Shrubole, Michael Schwaortzz, Marci Stewart
Italian	Anne Lovell
Mathematics	William Halapin
Military Science	Stuart Parnes
Music	Grahame Shrubsole
Philosophy	William Halapin
Physical education	Nat Ayer
Athletics	~~Eric Samp~~ (Nat Ayer
Physics	Skip Green, Lucy McCarthy
Political Science	Lassie Dudley
Psychology	Nat Ayer
Religion	Peter Lewis
Russian	Nancy Brice, Anne Lovell
Sociology - Anthropology	Jane French
Spanish	Lassie Dudley
Teacher Education	ston

FINE ARTS

Perhaps the most striking thing about feelings on education among teachers of Fine Arts here is the unanimity of thinking on several points. Instructor David Bumbeck explained this by commenting that, "members of the department all work together, so we all may come out sounding the same." All expressed the idea that the study of art is involved with subjective thinking and individual perception. Professor Richard Turner said that the Fine Arts Department functioned in "the community not only to 'sell' art but also to place weight with personal values." He is "worried about our failure to deal with the intangible;" subjective concerns "are not most highly valued in society." Speaking about art history in relation to studio work he commented that the "methods are self evidently different, but what is being aimed at is pretty similar. Making things and talking about it are really the same — that is in getting away from objective concerns. What is going on in an art studio ought not be too different from what happens in a discussion group."

Bumbeck agreed that "it would be very unfortunate if students felt a split between art history and studio work. I don't see how you can really separate the two."

Professor Robert Reiff emphasized that in art history one is always going back to primary material - the work of art. "Art changes a person's attitudes and outlooks; it makes one more observant so that one may see things more clearly . . . It's wonderfully concrete; there's always the work of art — the object is fixed. One can walk around the work, get closer and closer but never really get inside it any more than one can really understand another individual — because a work of art is an extension of an individual."

Members of the department agreed that art seemed to be beyond social values or at any rate to have little or no significanc for the vast majority of people in our society. Turner said that though he believes "in art as a necessity in a good society, it does not have any relevance; it is an elititst concern — most people don't care. . . The arts have little to do with society except that they make a person a more effective individual with a more effective sensibility."

Reiff pointed out that "some great works of art are absorbed and appreciated by everyone — Charles Chaplin movies for instance." He cited the example of how Mozart's piano Concerto No. 21 became a smash hit, because it was used for the theme of Elivira Madigan — "people's ears were tuned in to it."

Another predominant idea was that it is through the teacher's own personal dedication to his discipline that he can bring something to the student. Reiff said "my interest in art has nothing to do with my job. My first allegiance must be to my subject." He explained that he is a "proselytizer" for art and thus makes a concerted effort to instill a fascination with art in his student. Turner commented that "if art can mean something important in my life then I can hope to make it important in the lives of others."

Several members of the department expressed the idea that education thrives beyond the confines of the classroom. Assistant, Carol Tall explained that she does not feel there is a dichotomy "between the teaching of the subject and relating personally to the individual. I consider relationships with students just as important as the subject itself. What people don't realize is that life is about human beings and relating to each other and the subject matter is a way of relating to human beings." Turner commented that "a lot of valuable teaching goes on outside th classroom. The point of living together in a residential college is that significant things happen outside the curriculum."

When questioned about why he teaches Bumbeck replied, "I feel the need to teach. Teaching is continued reinforcement of my thinking. It is a different expression of my creative thought which activates a multitude of things in my background." I feel a rapport with young people, and I learn a great deal from students. Assistant Professor Bruce Muirhead answered that he teaches "to make a living and to find out what students are thinking and what they're doing." Muirhead said he hoped to get to know the students he teaches. Reiff commented that as a teacher he is responsive to the student and his needs but that his primary concern is with the subject matter. He added that he thinks "teachers as amateur psychiatrists are a disaster. Teachers who hold hands with students are filling their own needs, often at the students expense." Mrs. Tall emphasized the importance of enthusiasm for a teacher. She explained that if a teacher can be "enthusiastic in the fullest and best sense of the word, and can get this across" then the student will benefit. She said that though she swore she would never teach, teaching has become an incredible challenge to her learning capacities — "every student should teach." Turner said that he is fascinated with the subject and enjoys passing on the fun and enrichment of art to his students.

In thinking about his discipline and its relationship to the individual student and to society Bumbeck said, "I hope my general study of art through the medium of teaching will bring some general awareness of the visual world. It's the kind of discipline that if he does become a professional artist he will come back to later.

"To me my work is everything. My work is my lifeblood. It's the most important thing in my life since I was a child, not so much a conception as a way of life . . . One thing that bothers me is that I never have enough time to get all my ideas out in a plastic sense. The work I do produce is a result of a very fluid, vital flow of energy and time."

Muirhead commented, "I don't conceive of my discipline, my discipline, my discipline conceives me." Of the liberal arts college he says, "its function is to prepare an elite, to prepare student's to function in the society in an acceptable manner — to be leaders, organizers, chiefs . . . Am I preparing you to get a job in the State Department where you can say 'I owe my success to the preparation I got at Middlebury which has enabled me to sit here and be deaf and blind?' "

Reiff calls his discipline "the most interesting field in the world." He is "preparing students to be enlightened consumers of experiences that are visual.'

Turner explained that contrary to some other disciplines art history places minimal emphasis on the discovery of new material. The art historian is "concerned with passing on a body of present knowledge, but reinterpreting it." Turner feels that the liberal arts college prepares the student to have "the flexibility of mind, to cope with changes and roll with the punches . . . Today we are trying to open a person's mind at the expense of classical education. Students at the college level learn to share certain modes of perception, hopefully they acquire an ability to make unusual connections."

POLITICAL SCIENCE

In an interview with **The Campus** Professor Paul Nelson, of the Political Science Dept. commented that his discipline could be seen as the intellectual focal point for two diverse but related activities. "Political Science is the touch stone for contact with the most important of the practical things and a springboard for the non-practical . . . It's important to think clearly about political goals; that is problem so political life and the concepts of justice, rights and equality. Also, the political scientist has a responsibility to look beyond politics to a vision of a private life." In speaking about the structure of the discipline itself, he stated: "In political Science, there is a division of labor, some studies are directed toward the analysis of real and contemporary events, while others are devoted to Political Philosophy. There is a difference but not a conflict." Chairman Leng seemed to agree with Professor Nelson but directed his comments toward that field of political science called international relations. "If democracy is going to survive the citizen must be able to understand the kinds of questions that are most important to that political system. Today foreign policy is the important question. If the most intelligent citizens cannot understand foreign policy then democracy becomes meaningless because these are questions of life and death. What is more important death or taxes?" He went on to add that international politics affects everyone. How the political system runs at any particular moment while in the end determine what one can do in the other disciplines.

There seemed to be agreement that political values are widely dispersed in our society. For this reason there are tremendous demands placed upon the discipline to provide both a philosophical and practical framework. Immediate answers and solutions are being demanded by all segments of society. The political scientist is expected to set things straight. Mr. Fauntaine who joined the department this fall thinks that one of the goals of the department should be in response to this pressure. "There is a limit to politics. People must understand that politics cannot solve many of the problems we are faced with. Most disciplines are just beginning to carve out a sense of self." He went on to point out how the discipline is and will be refined to certain specific inquiries. In turn what is beyond its field will be left to another discipline. He feels that once the department has defined its capabilities it could redirect its efforts toward the student. "Students have been spoon-fed too long. Their interest should be self generated. The department should direct itself toward guidance, help and stimulation in these areas."

Professor Thruber was particularly concerned about this same problem. He candidly admitted a fear he had about education in general. "I'm not sure we are changing the sthdents' values or if on the other hand the students tend to pick out ideas that reinforce their preconceived ideas . . . He went on to add that the department is faced with the dilemma of being convincing in its conclusions without being dogmatic. He also feels there is more and more pressure placed upon the department to provide answers. "Everyone would deny that they are limited by their own social values. Yet it seems some faculty are reinforcing their own values. Simultaneously the students get lost if you tell them there are no answers to this question of social values. We all like to have answers with some ring of authority."

There seemed to be a general agreement by all faculty that the one goal of the department is to stimulate students toward deeper inquiry into the problems of our society. This goal demands from the beginning a solid foundation in rational thought. The student must be acquainted with reasonable and sensible dialogue about the alternatives facing both himself as private individual and himself as a member or citizens of a larger society. He must be shown not only the limits of politics but also its possibilities. Professor Nelson summed up the intentions of the department in this manner. In this discipline "the aim of the educator should be to bring the students to a point where they can distinguish between sound and unsound argument."

CHEMISTRY

Instrument of Society?

I teach what society says - who can claim not to be limited by an established system of social values - when you find someone who isn't, tell me. I teach the truth - a student can check out what is right. I am striving to create new perceptions, areas and topics for a common broadening of visions and horizons.

Dr. Edwin Pool:

I am at college to teach rather than anything else. I myself teach only Science majors who need to know the material. I teach practical aspects for use in practical ways and theoretical aspects to apply to an understanding of other phenomena. My lectures cover a tremendous amount of material and there is great freedom for questionning - but not dialogue. In the laboratory, the enrollment is small allowing, to some degree, individual contact between student and teacher. Those who survive my courses (and almost everyone does) know more than just the basic material, for we treat many applications which are not actually routine. On exams, the students can extend themselves a bit.

Liberal Education.

I am reluctant to see the group requirements disappear, because to receive a broad - based education one cannot ignore a sizeable portion of knowledge. I'm opposed to the concept that if you take half your courses in Science you are supposedly being narrowly trained, while if you take 90% in another area you are considered broadly trained. I try to get students to go into other areas, for college is their last opportunity in a formal way to come into contact with them.

Traditional Education.

I am hard-pressed to cover material - restricting me largely to the traditional approach to teaching. Students are not inclined to get onto other things in class - it is more one-tracked. However, outside the classroom, the teacher, as an individual, should take stands on society matters - in the classroom, he shouldn't try to impose his feelings on the student. And, in certain cases, the faculty as a whole are obliged, when the issue is so great, to make a statement. Education should make a gradual change along with society, but the methods should essentially remain the same. The students, however, should begin to talk about their problems to the teacher - it is true in all areas, for all personalities. I'm here to help students all I can - students should realize that the faculty wants to help them more than they often think.

Dr. David Ledlie:

Requirements.

There should be required courses for every student. When I was an undergraduate at Middlebury, I had a lot of trouble with some requirements, but looking back on these courses outside my main discipline, I can appreciate the fact that they helped to make known various horizons. I received a broad view of education and a feeling for my environment and background. There should be a Science requirement, perhaps in a different form to suit non-majors - with more philosophy of scientific method, and less rigorous and demanding procedure. Every student should be subjected to a Science to help him understand better the world we live in.

Personal contact between student and teacher.

I try to make my teaching personal by spending time with each student. The advantage of a small liberal arts institution like Middlebury is this opportunity for discussion outside the class - education needs this close rapport between student and teacher. It is my role to give a light or spark to the student - you can't get this at a larger institution.

Society and college.

I was in favor of the Moratorium and I am against the war in Vietnam, but I won't use the position I have to stuff my personal opinion down the student's throat. My classroom is for Chemistry; outside the classroom I'll be happy to talk to the student about my opinions. The faculty should not vote as a whole on its position on the Vietnam war. It should be concerned with only the classroom. I try to relate much of what I teach in the classroom to the student's environment and hopefully I am getting away from the garbage can of chemical facts.

Roger Armstrong

Prefact: "It should be emphasized that a nice neat set of answers to these questions would indicate a rather stagnant person — and I've only had two months to stagnate." (This is Mr. Armstrong's first job teaching) . . . I don't feel I have faced the question ('why') completely. Why does anyone do anything . . . I rejected industry very early. My methods of teaching ar e rather traditional, I chose them because they were the ones I was brought up in, but I have considered some changes.

"I'm not sure that my discipline has any specific role, so that you could say it in a sentence. But I don't feel I am a machine producing weapons, etc. This is perhaps one of the reasons I did not go into industry.

"The sciences provide insight into what goes on around people. The emphasis is not so much on facts as on deductive reasoning. There is still room for a discipline which involves a sequential development of ideas. Anyone who takes a science course may come out with a better feel for political things. Decisions made by scientists are helpful, completely irrespective of the particular material. If a student takes a science course he might understand his environment a bit more — air pollution, water pollution, etc. Certainly we'd have to admit that we have some professional role. A large number of our graduates go to medical school. As for the general graduate, we do involve a certain amount of preparation for career here — perhaps more than the humanities. There does seem to be a conflict between liberal arts education as preparation for a student to face the world in a general sense and preparation for the student to face the next four years — grad school, medical school.

"There is a lot of creativity in science. Science can overlap with fine arts in a way, for instance the conception of an experiment to confirm or deny an hypothesis. We deal with all these things we can not see. The connection of ideas and thoughts is creative.

"I see no parallel between this and other sorts of institutions. But social institutions order society, maybe that is how you define social institution and if you specify the emphasis on conformity . . . there is some parallel.

"I don't feel limited by an established system of social values, but from time to time you feel, by your actions that you are. I am reinforcing etc. if that is defined in your terms, but I am trying to get in to new ways of teaching."

Dr. Charles Scaife:

The most important duty of a college is to get the student to think. I have been vastly criticized because I try to force the student to think-that is, on exams, I give questions on material not already discussed - I want the student to acquire a natural instinct for applying what he learns to a new situation. A student ought to be exposed to a wide variety of courses. I hate to see it on a requirement basis where the student looses all recognition for himself, but I do believe that a student ought to be qualified and have an understanding in all areas. It is his responsibility as a citizen never to say - I'm not qualified.

(Continued on Page 26)

ECONOMICS

"The following questions concern relationships between the faculty, students, and society," quoth Grahame Shrubole in a letter to the faculty. The following are the answers of professors Smith, Craven, Wolff, Hibbard and instructor Church of the Economics Department to those questions.

The first question was generally taken either of two ways, first as an examination of the motives behind entering the teaching profession, and secondly as query into the relationship between the individual faculty member and the student.

Department Chairman Smith felt he "wanted to be involved" in the "tremendous changes in individuals that take place in college." Feeling his objectives "quite beyond the teaching of a discipline," Smtih stated he would be "more enthused if the student discovers that intellectual work is satisfying." "I think each person gets more satisfaction out of creating more than anything else," said Smith, and added he hoped students would "discover enjoyment with happy people in work" Professor Craven stated he wanted to "aid in the intellectual development" of the student, and that there was "a lot of psychic satisfaction" in this and in trying to promote a "spirit of inquiry." Professor Wolff said he hoped to help peopie "learn how to think," to "ultimately think for themselves," while Instructor Albert Church felt he should "give people the alternatives" in making societal decisions.

When asked how he was realizing his objectives, or what exactly he was teaching, Church stated he attempted to "present what has been thought so far" about society, to "help people make decisions about themselves." Professor Wolff felt his job was to give the student "the tools of analysis" to help him "come to conclusions in the real world." Professor Hibbard took the question of method more literally, stating that he tried to present "open lectures" of which student observations and comments were an important part, while Professor Smith merely said he wanted the student to "find satisfaction in creation."

In reference to the individual faculty-student relationship, Smith stated he "wanted to be involved," that he was "people-oriented." More specifically, Professor Craven said there was "a better relationship face-to-face," but that it depended upon the "student's initiative." Church and Hibbard also felt that any such relationship was up to the student to establish.

The role of economics being basically a social one, its role in the college community and in the student was passed over by most of the Economics Department faculty. However, each thought the study of Economics essential. Said Professor Smith, "you can't understand contemporary society without a knowledge of economics. Economic dimensions are at the heart of every major problem," and sociological issues are economic at heart." Professor Craven felt its role is to "educate members of society to take rational looks at problems of economizing, and to be aware of the consequences of economic decisions." The student of Economics, feels Craven, "reasons more intelligently, which may carry over into habits of thought."

(Continued on Page 25)

CLASSICS

URSULA HEIBGES

One of the reasons I am teaching is a fairly personal one, that my father was a teacher, so I thought along that line. I have had some very good teachers myself, which inspired me in this direction. Certainly I like the subject matter, and I like the kind of communication that you have as a teacher.

I don't think that there is any definition of a good teacher. I think that you have to be individual, as you do in any profession. From my own experience, I found that the people who I considered the best teachers were the ones who communicated their enthusiasm about their subject matter. They definitely had an effect on my choosing classics.

The word for you students and for the society right now are the words relevence, meaningfulness, collective and deep imagination. These are used all the time and I think that if you are looking for this direction, you can find it in the Classics. In some ways this emphasis on relevence is distressing. Preface to Craig Murray especially to Classics. This movement for revelence certainly works against us because the farther you go back in history the less relevent it seems to be. I notice in other departments the emphasis on the twentieth century. This in a way distresses me because I feel that it takes a certain distance to appreciate something. If you are involved yourself to the extreme and get so emotional about it you don't have this distance. I feel there should be some balance.

Because we are trying to make the subject relevent, there is a revitalization of the classics, especially in the United States. I try a variety of methods. I am fascinated with language. Since Latin and Greek are basic to most language, I try to relate the words to the English. I try to teach my students not just words and grammar, but also concepts in which they can think. There is a whole type of culture that goes with the language. Each word, each concept is a certain circle, a universe in itself, which never completely overlaps with any other circle or word. We try to fill in this circle with as much knowledge as we can. The modern languages attempt to teach in the first two years technical skill to get to the students as rapidly as possible. Then in the third and fourth year they try to work from there — to teach the literature and culture. I personally can not see this dicotomy. I do not really think that you can separate the one from the other that much. This may be partly due to the fact that we are not required to speak Latin or Greek and perhaps therefore I can teach it differently.

I feel that I am benefitting my students by teaching them something about their own language. At the same time I hope they get a distance from their own involvement and their own personalities and looked at what has happened before. Also, I am introducing them to our works of art. I also hope that I am bringing about an enjoyment in learning, which I am definitely experiencing. This is a large part of my job, that I get this excitement and communicate it.

Mr. Murray's Preface

To The Interview

Mr. Shrubsole's questionnaire was a triumph of verbal obscurity and syntactical confusion. His "explanation" that this was designed to hide its bias deserves no comment but provokes wonder why so many patient interviewers were willing to proceed under his direction. With an intelligent list of questions and interviewers better instructed for this difficult task the funds and student faculty energy could have produced a very useful body of information. Having developed a vigilance regarding the actions of the administration and faculty students might well reconsider incompetence elsewhere.

Two comments about the ramble of thoughts printed below under my name. The three sentences lumped in the first paragraph were each partial responses to three separate questions: why I choose the teaching profession, whether I regard myself or encourage students to regard me as an authority figure, and what are the goals of a liberal arts education.

The phrase "erect barriers" was the interviewer's, not mine. Having discussed some of my own shortcomings as a teacher, I suggested in line with Friedenberg and others that a student's desire to live an adult life — socially, sexually, politically and as a person interested in trying out possible careers— often drained his capacity for engagement in academic subjects. By actively offering advice, encouragement, and special programs, colleges should begin addressing themselves to these needs.

Interviewer's Preface

To The Interview

In view of his prefatory comments, Mr. Murray's interviewer believes that the publication of his interview would be of little value. She has therefore requested that her article remain unprinted. A possible misrepresentation or confusion of ideas, in combination with the opinions expressed by Mr. Murray in his introductory statement, seems to have castrated this particular attempt at communication.

K. A.

SPANISH

Nora S. Wright

Miss Wright pointed out that her relationship with her students is strengthened by the fact that, as the Spanish resident of Allen Hall, she lives with the students, thus allowing for more than a purely academic classroom-type contact. She values teaching as much for this student-professor association as she does for her own personal benefits — she enjoys her subject matter and finds she can't teach without learning herself.

Her teaching approaches are necessarily different from other professors in the department who teach literature courses. The beginning language courses which she instructs do not present the same opportunities for meaningful classroom dialogue and discussion; rather they are reduced to language drills and exercises aimed at expanding the foreign vocabulary. When asked if she thought it would be a good idea if all the beginning language courses were relegated to laboratory instruction, Miss Wright said no, that although such automation had its advantages, the machine could only correct the student's mechanized reply whereas the professor in the classroom could correct any original reply which the student offers.

Miss Wright considers the role of her foreign language courses in the college community as tools with which the student can then make his way to more advanced levels of study. In the individual and social communities, learning a foreign language is an attempt at better communication and comprehension between peoples, a very necessary factor in a small unstable world. Miss Wright stressed that although she is not an advocate of the language requirement, she feels it is very important that everyone know another language. The foreign language student learns not only vocal expression but comes to understand how an entirely different mentality functions.

Communication is the primary role for which the student is prepared in studying another language. In society, such an individual finds a variety of roles into which he may establish himself — not only in teaching

(Continued on Page 6)

Patronize Our Advertisers

Follow the sign of the
HAPPY BAKER
to the
Bakery Lane Food Shop
Fresh, Delicious Baked Goods

$2.99
AT
CHARLESTOWN
MILL
STORE
Rt. 7 South
Next to State Police
Open Daily 9 - 9
Sundays 10 - 5
THE
STORE
OF
20,000
SWEATERS

SNOW TIRES
DON'T LET WINTER GET A GRIP
ON YOUR CAR
WHILE THEY LAST
Polyester Cord
Full 4 Ply Super Traction Snow Tire, White Side Walls
Belted Glass
Fide Oval Snow Tire
25% OFF List Price
For White Side Walls
15% OFF List Price
For Black Side Walls
STUDS AVAILABLE FOR ALL SNOW TIRES AT $12.00 A PAIR
NOVAK'S
Main Street Mobil Station
on Mobil Credit Cards
3 - 6 - 9 or 12 months to pay
BankAmericard & Master Charge
Card Honored

ITALIAN

Instructor of Italian, Mr. Carlo Chiarenza, arrived in this country four years ago, from Florence, Italy. He chose teaching because, as a foreigner, he felt that the university represents the healthiest part of American society. He has studied in American institutions — Cornell, Buffalo, Johns Hopkins — but he relates to the student mainly to bring his experience as an "outsider" to the student's level. In other words, he attempts to use that which is natural to him: the experience of a different culture.

"Asked about the methods he uses to expose students to this experience, he replied:

"Shock method. But then, no one chooses. It isn't so much choosing a method as being natural . . . I would try to be as authentic as possible in class. Does the professor necessarily have to **choose** a method?"

As to the part Italian plays in the academic structure, Mr. Chiarenza feels that, rather than his discipline having a specific role, it is an attempt to clear up an equivocation; that is to substitute for the teaching of language the teaching of a way of thinking through literature. His discipline does not prepare the student for a specific role — that is the student's problem .Instead, Mr. Chiarenza tries to show the student points of view that were probably foreign to him. And his methods **do** differ from those of other Italian departments: it is a difference between teaching **things** and **ways**:

"I am trying to overcome the old concept of notional teaching as information. Rather than giving information, I change the way of looking at a specific work. Instead of teaching language or history of literature, I teach literature as history.

"In other words, rather than a discipline, mine is a way of approaching a discipline, and this is necessarily personal. For example, we take a work and we do not analyze it in itself; instead I try to show the student the possibilities for using this work himself — I try to make clear the universal structures of literature. In practice, I try to show the students that myths exist — not abstract, but concrete ones."

Mr. Chiarenza is not interested in preparing the student for a role in society:

"As I take a critical position towards this society, it would be absurd to prepare the student for a role in it. What is important to me is the spiritual formation of the student, and the awareness that this spiritual formation brings with it a social conscience."

Thus Mr. Chiarenza definitely does not see himself as an instrument of society. "I am unlimited by an established set of societal values, but not by the values of the Establishment."

Professor R. M. Peel, acting chairman of the

(Continued on Page 25)

SPANISH....

Continued from page 4

but in Government Foreign Service, the social services, travel services, and editing.

In teaching Spanish, Miss Wright tries to communicate not only the background and general atmosphere of modern Spain (facts which could all be obtained merely by independent travel in Spain) but the historical and cultural influences on these people and their modes of thought and action — something not readily available to the travelling individual. Thus there is a definite advantage to language study in a liberal arts college. The student is also stimulated to approach life from a broader point of view, to open up new possibilities which create more complete individuals, individuals which attempt to maximize their values.

Miss Wright considers herself, not as an instrument of society, but rather an instrument in the continuing creative learning process. In teaching students to think, she finds that they are "bound not to agree with you;" thus, both she and they contribute to the germinative teaching-learning cycle.

Robert Kelsey

Mr. Kelsey found that the most effective means of "relating" to an individual student was candid conversation — talking, exchanging (as opposed to presenting ideas), asking questions without a pre-set answer. He stressed the importance of creating a dialogue with the student rather than a monologue so as to "open minds, not mouths." This dialogue of idea-exchange is one of the few meaningful ways of communication with other human beings, especially with those of the younger generation.

Communication and thought were the principal objectives of Mr. Kelsey's teaching procedures. When asked about the specific role of his discipline (the humanities) for the individual, he defined it as the medium for a broadening of the mind, for a comprehensive study of man. Mr. Kelsey tries to stimulate a sensitivity in the individual, to actually teach the student how to think. For him the discipline is not a collection of details; rather it is aimed at creating an awareness in the student of what to look for and where to find it. Mr. Kelsey feels that the student must be actively involved in the intellectual, and thus attempts to catalyze a progression from passivity to activity.

With respect to the role of the specific discipline in the social community, Mr. Kelsey stated that what can give dimension to the life of the individual will necessarily enhance the collective dimension of society itself. Mr. Kelsey feels that the role for which he is preparing his students is not one of primarily linguistic ability. On the contrary, a Spanish major, as any of the humanities majors, is being prepared to broaden his attitudes, to loosen his mind, to simply be a human being and an individual. Hopefully he will be able to define himself, as a person in relation to his circumstances.

Generally, the Spanish department followed these same general attitudes in its conception of the student and of the discipline the same attitudes which can be found in most other social sciences such as sociology branches of the humanities and and anthropology. These branches of study converge in the liberal arts college although they offer an experience which may be obtained through other social institutions, political movements, and pure Experience.

"WE NEVER SHOULD HAVE CUT OUR RECORD PRICES . . ."

"Ohhhhhhh!," groaned Mr. Blair, The Vermont Book Shop's Genial Prop. "When we began to sell records at our new discount prices, we didn't realize how much more business we'd be getting.

"Now we have a hard time keeping the hot disc in stock. The new "Led Zeppelain" and the new "The Band" — we just can't order enough copies!

"But we'll keep trying. We'll maintain the best selection in the area, and keep giving as good service on special orders as we can.

"And, of course, we guarantee our records: any defective record may be brought back within three days, and we'll replace it with the same record. No problem."

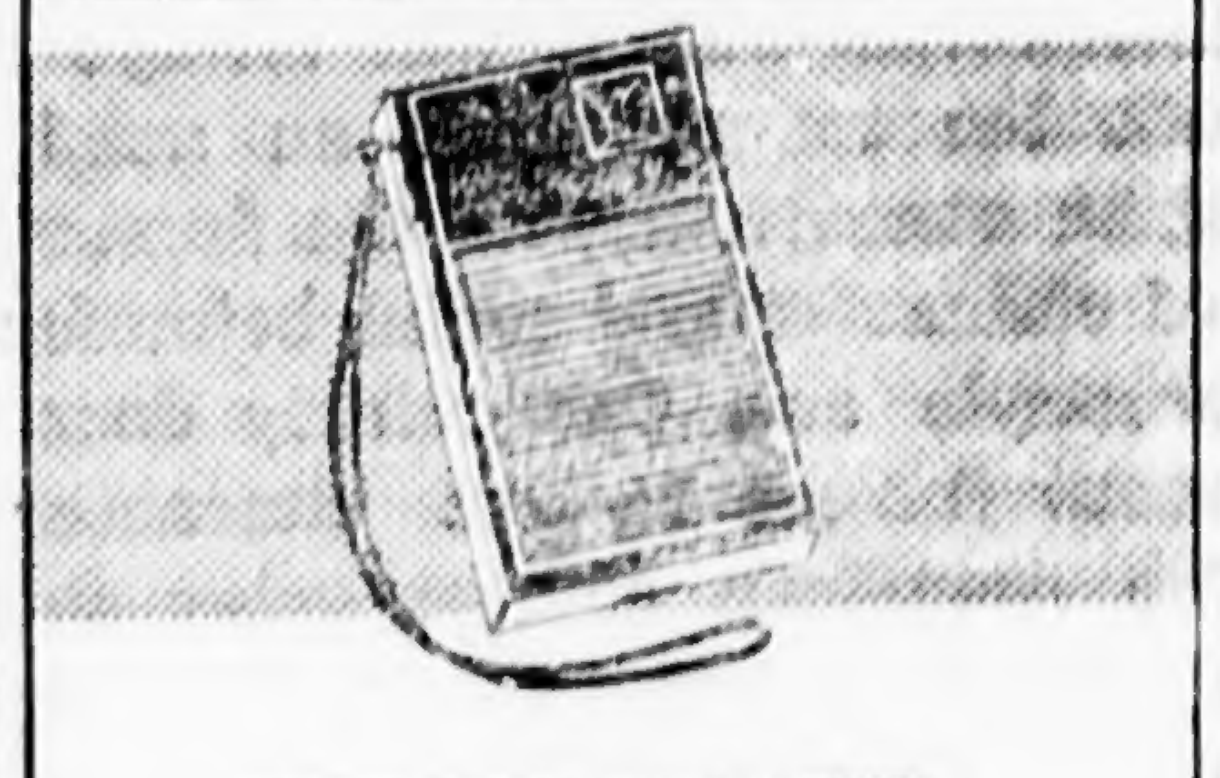
THE VERMONT BOOK SHOP

$28.00 PARKA
NOW $19.95
FARRELL'S MEN'S SHOP

SORRY! WE'RE CLOSED
Keep Your Toes Warm
We'll Be Back In February

THE DOG TEAM

FREE GIFT
TO YOU!



A FREE
GENERAL ELECTRIC
all transistor radio . . . the personal radio with the clear sound — when you buy a 365 tablet size bottle of Rexall
SUPER PLENAMINS
America's largest selling multi-vitamin, multi-mineral product.

HURRY! OFFER LIMITED

VERMONT DRUG, INC.
"The Rexall Store"
MAIN ST.
MIDDLEBURY, VT

— HISTORY —

FRIEDIN

History does not possess a specific role which is exclusively its own. Historians are concerned with the attempt to comprehend the motives and forces governing contemporary or former situations. A person cannot understand events as they exist at this time simply by examining them in their peculiar form; many concepts prevalent today are explained in terms very different from those which surrounded them when they first came into existence. History may be viewed as an, "attempt to bring rational, orderly understanding to what may or may not be orderly occurrences."

The educational process must, as John Dewey believed, unite "extramural experience with academic knowledge," and develop an individual's capacity to perceive connections between his educational experience and life outside the academic environment. Dewey asserted that education should provide students with the ability to come to terms with change in society; it should encourage the desire and capacity to constructively alter existing conditions, and also expand an individuals power to perceive a variety of meanings in any experience.

The notion prevalent in many liberal arts colleges today "that a particular type of study is generically liberal or not liberal," is basically invalid. A specific area of study may be considered liberal if, by approaching that subject in a particular way, an individual can discover greater meaning within its context, and in related fields of knowledge.

"For example, a student can study automotive machinery simply in order to gain a technical understanding of its operation, or in order to develop an appreciation of that machinery aesthetically, or to develop an understanding of the scientific principles which permit it to operate; or in order to understand the social and economic conditions which led to its discovery, or which its discovery affected. In the latter two cases, the machinery is not an end to the study, but only a way to enter the subject; it simply opens the way to aesthetic and intellectual exploration. The study of a piece of machinery can stimulate a student's intellectual and aesthetic development, while the study of a subject traditionally regarded as liberal can take a form which inhibits aesthetic and intellectual exploration." "The development of ideas, and the understanding of human behavior, aesthetics and emotions," are of vital importance to the educational process. It is possible to "dry out of any subject all the intellectual, emotional and aesthetic stimuli" which it possesses.

The present American educational system is not exclusively concerned with intellectual development. Its educational scheme is collegiate, and is based upon the British concept of education. This structure was not designed simply to promote knowledge and intellectualism; it was always closed associated with the concept that an academic institution should be concerned with the formation of a certain type of character and social behavior. The residential principle and particularly dormitory life were important factors in this character development.

The American college today should afford students greater exposure to a "variety of life styles and acceptable models of adult behavior." Unfortunately however, most educational institutions still operate upon the assumption that only certain types of life styles are appropriate. The college often seems to undermine emotional and aesthetic motivation, and in doing so, constrains both students and faculty to a limited view of alternative modes of existency.

The educator serves a vital function in attempting both to create new perceptions and to limit certain perceptions within his students. He should be concerned with the development of the capacity to discriminate on grounds consistent with an individual's honesty, integrity and intelligence.

SEE PAGE 4 FOR PREFACE

MR. CRAIG MURRAY

Teaching is an extremely flexible profession, and one which allows an individual continued involvement in the learning process personally, and through his professional contact with students as an educator. Learning is often a disillusioning and frustrating experience; the attainment of knowledge inevitably deepens a person's realization of the extent of his ignorance and therefore, the degree to which an individual's knowledge is limited, should make him "All the more reluctant to pontificate." The most valuable qualities an educated person possesses are those attitudes of curiosity, inquiry and skepticism which enable him to continue learning after his formal education has been completed.

Unfortunately however, students appear to be more interested in amassing a body of information than in developing the curiosity vital to the pursuit of knowledge. Students are generally "pro-education," they arrive at college equipped with the idea that "knowledge is good" and that a degree is desirable. More often than not, they view the teacher as a person possessing power as an authority figure able to actively affect their lives through the dispensation of grades and recommendations. And it is they, as often as a teacher who make barriers detrimental to student-faculty relationships.

Knowledge is too often equated with power rather than with "self-respect and the desire to avoid ignorance." A successful educator then, is one who stimulates a desire for knowledge, not as an instrument of power, but as a means through which students may come to a deeper awareness of themselves and their own possible life-styles. Similarly a true liberal arts college is one which adequately equips students to become "mature adults capable of leading intellectually, culturally and psychologically satisfying lives." Many American colleges today fail to fulfill this function; they are often too career-oriented, and more important perhaps, they often ignore, or are incapable of providing atmosphere conducive to the emotional development and growth of their students.

This situation might be remedied by the establishment of a more closely co-ordinated co-educational system, adequate counselling services, and by inviting artists, writers, even political "gadflys" to live on campus as "men-in-residence" in order to acquaint students with a variety of possible life styles and stimulate intellectual and cultural curiosity.

The demand for "relevance" in education voiced by many students on American campuses today is probably very closely connected to the identity crisis which these students are experiencing at this time. In attempting to discover themselves students come to believe that a course is valuable only if it "relates" meaningfully to their own life and possible function in society.

This concern often prevents students from realizing that a subject has "certain perameters and a life of its own." They wish information to be presented in, "a palatable and highly concentrated," form and sometimes fail to perceive that lectures may deliver only the "official version" of a question and "short circuit" their own ability think critically and to synthesize material.

History as a discipline is very deeply concerned with the development of an attitude of critical analysis and the ability to evaluate information. Through history one may gain a "vague awareness of social change," and an understanding of the possibilities of community organization. As a social science, history is concerned with the methods communities may employ to solve particular problems in particular circumstances.

The present generation of American college students is very aware of the incongruities of existing situations in the U.S. and the ideals which she professes to uphold. Unfortunately, many radical students, most actively involved in confrontation are inadequately acquainted with history and the processes of changes. They are prone to ignore the question of the feasibility of existing alternatives and move too rapidly from the assertion that an existing arrangement is wrong to attempt to overthrow it without considering the possibilities or methods of change.

The college experince, ideally should provide a student with an understanding of the variety of possibilities he possesses for leading a broad and creative life. An educator may function in an anarchistic role in attempting to develop sufficient respect for a community which could remain viable while also allowing as wide a spectrum of life-styles as possible.

History as a discipline is concerned with an exploration of alternatives and with the repetition of human dilemmas and anxieties. A teacher should attempt to convey an understanding of the problems which people conceptualized and confronted and of the resulting events or changes. Methodology is of great importance in the historians attempt to understand historical situations: the problem of how one arrives at knowledge given a mass of data from disparite sources and a variety of possible interpretations. History is especially flexible in this area in that it utilizes information from numerous other fields and is catholic in the sense that it allows one to be a dilletant in other areas of knowledge."

This concept of methodology also involves a very conscious clarity of definition and the ability to learn to use language precisely. Ideologues and demagogues may manipulate and subvert the meanings of words; leaders often disguise values or underlying assumptions. The student, if he is to perceive these hidden suppositions and values must develop mental precision and the objectivity necessary to evaluate facts and situations.

Nicholas Clifford

There are a variety of reasons why I teach. I enjoy the life. Originally I got into college teaching as opposed to school teaching since I thought that I would have more opportunity to do research and writing: it is the difference between teaching children and adults. I have to comment in a plane of intellectual parity. Teaching has been in the back of my mind since I was eleven or twelve. For a while I did toy with the idea of the foreign service but after three years of shuffling papers in the services I'd had enough and went to grad school.

I have no particular method. History is still loosely enough defined so that you can still teach it in a more or less human common sense fashion rather than develop a certain expertise as in, say, economics. History may start to define itself with the same sort of precision as the other social sciences. But for the moment the same sort of ground work is used in baby or upper level courses.

I see no function except that history is a classical part of the liberal arts education. The chief value is a means of broadening the individual, not vaguely, but specifically. We live in a culture that is intensely present minded — rather parochial in its concerns. I conceive of history as a way of breaking out of his narrowness. You can study the Dyaks of North Borneo or you can study the Renaissance. I doubt that history has any function to predict the future. I am almost ready to admit that we live in a radically enough different society so that I would look suspiciously on anyone who tried to draw historical analogies from the Rennaissance (for instance) to today. The value of history is as strong as ever. In so far as one has to defend the discipline, maybe one has to change the goals a little bit and see it as a broadening.

Am I preparing a student for a role? In one sense yes. I would like to think that I am helping to prepare the student for an independence. The present culture has some regrettable tendencies one of which is the parochial outlook and present-mindedness. I would like to think that through history one can teach a person to stand up to social pressures to conform. I'm criticizing not only the managerial elite, but also the "anti-establishment." What's I've said, every teacher would like to believe. Whether I am doing it is something else again. Now, if you are talking about any definite role, there is no question that we encourage some of our better students to go on to Grad school.

The question of whether the liberal arts college is paralleled by other social institutions can be answered in a number of ways. In one sense it is paralleled by non-liberal arts colleges. More interesting: someone suggested that as society becomes more secular, it will call on the university to fill the role of the church — guardian of morality, etc. Now as there is a call for moral positions (e.g. Vietnam) we tend to sound sometimes like a church. You might say the faculty vote on Vietnam was like a group of church fathers passing judgment.

It seems to me that the educatiooal establishment acts as a delay for the labor market. This function is paralled by the army and the whole trust of Youth - Culture which, it seems to me, is dedicated to maintaining an artficial sense of youthfulness. The function of the college is totally different from the managerial business establishment. It is critical, or should be.

Yes, I am an instrument of society, because education is a good thing. But if you mean it in a perjoritive sense, I hope the answer is, no! But who knows . . . There are certain values which the society professes to maintain which I think are good, e.g. academic freedom. Intellectual and

Continued on page 7

HISTORY...

Continued from page 6

Moral integrity. But academic freedom does not perfectly exist. It is incumbent upon the college to maintain it.

Am I sending out pliant little tools of G. M.? I hope not. But who's to say . . . I hope I am expanding perceptions. If you think you are limiting perceptions what are you doing in the game? It comes down to the statement: "We are the most important people in the wor'd." We need to broaden this view. Yes, I am limited, but I try to examine the limitations as much as I can. They may be a very good thing, but they are susceptible of rational examination. In your function, as teacher you question not only the values of "society at large" but you question values which may exist in smaller and more parochial groups. I find it necessary to examine the roots of student culture, examine the "youth culture." Unfortunately people take that rather amiss, but I see no reason why they should.

JACOBS

Teaching is one way to maintain one's contact with history and to do some historical writing and work as well. "I wouldn't be here unless I liked teaching more than research, although writing is important for any historian. And through writing one is accountable to the entire profession." There is no set method for teaching, however. "A high degree of flexibility, geared to the interests and abilities of the students" is at least the ideal.

The role of history itself as a discipline is best described as "studying the individual in society and the effect of society on the individual." History is the discipline with the most integrated approach to man and society. There are "no models and no constructs," in the historical approach. The department itself is humanistic in its outlook, and considers that "relating, understanding, critizing and evaluating history" is a major contribution it can make to the enrichment of the students' life. History should demonstrate that a person can effect changes in society, not as a "great man" but as an aware person. While adding a perspective that no other discipline can, it hopefully can make the student aware of the uses and misuses of history, "as in the bad analogies which frequently come up in politics."

The advantage of history is that it encourages a student to question the other institutions in society, and examine the concepts behind them, as for example, the Industrial - Military Complex. "We don't turn out students to be cogs in the Industrial-Military Complex."

One value of the liberal arts college is that you have a student who is reaching maturity and can handle more complex problems. Hopefully this will lead to a greater ability to question society in a historical perspective."

As a teacher, "we do not see ourselves as an instrument of society, if you equate society with a conspiracy." The limitations which society places on all its members apply to teachers as well; they are restrained from anti-social acts, but in the actual functioning as a teacher, "we see ourselves as limited by the demands of intellectual honesty." The perceptions of the student must of necessity be acted upon by the educator. "In a positive sense We create, we develop and we limit. Hopefully we limit if not destroy a perception such as black inferiority, but we also build new perceptions."

TILLINGHAST

The interview with Mr. Tillinghast began with him commenting on the questionnaire. He read over the fifth question, and said, "This is a leading question. It implies without saying so that the present system of values is wrong, and the faculty are nevertheless tentatively supporting it, which means that the faculty are either immoral or stupid. And this I do not accept."

Campus: You have chosen teaching as the means of fulfilling yourself. As far as the subject material is concerned, why have you chosen teaching as the means for transmission?

Tillinghast: I just can't stand not teaching history. There's something about the way these screwballs, we human beings, behave that fascinates us and we can't stop. . .figuring out what makes these screwballs work.

Campus: Is this what you want to transmit to your students?

Tillinghast: Yes the screwballness of humanity and how to go about and try to analyse it and figure out what makes it make sense if there's any way to make it make sense. The most brilliant ideas are generally the ones that don't go across best, unless there's a little something zany about them. (People) like ideas that are a little bit screwball, and it's these ideas that I tend to analyse in my classes. Like democracy, which is a very screwball idea.

Campus: What's the role of history??

Tillinghast: History is what has ever happened to anybody, history is everything that has ever happened to the human race since the beginning. Everything that is taught in this college is basically history. There are different kinds of history, one kind called mathematics, another called literature, there's another called science. Basically, they're the events of human past or perceptions of other non-human pasts.

Campus: Why is a knowledge of history necessary?

Tillinghast: There's no possible way of dealing with the future without it. All we know about the future is projections out of our own past — there's nothing else we know.

Campus: Don't we have certain inclinations based on knowledge about ourselves?

Tillinghast: Exactly, and the knowledge of our own past inclinations will make us predict our future inclinations. By studying the past carefully, he (historian) makes a very, very qualified and careful prediction about what the immediate future might hold for us. Not all historians predict, in fact most of us try not to. And yet we can't help making implicit predictions.

Campus: Why do you shy away from predicting?

Tillinghast: Because we don't know enough to predict well.

Campus: What's the value of history then?

Tillinghast: "To make very qualified, cautious, learnative suggestions about the immediate future, and possibly the long range future." He explained that the body of knowledge, of data, necessary to make exact predictions was too much. He contrasted this to the sciences, where the laboratories are well controlled and precise. There are specific rules and laws which are universal in the world of science, which do not exist in history. "No experiment is ever repeated in history. All we've got to work on is the human race with its zany ideas."

Campus: What do you teach the student?

Tillinghast: To empathize with the past, to try to become aware of people in very, very different societies than ours. Different perceptions, yet not altogether stupid. Most students at Middlebury now think that people who believed in miracles were stupid. They weren't.

"It takes a long time to teach history. You can't teach it in four years, or one year; you teach history in a life time. But you can suggest some blind alleys for the student to avoid. You can't teach them. You can help them to learn if they want to learn. The best you can do is say 'You can try it if you want, but it's a blind alley — it won't get you anywhere. And this is why. . .' You know this because of your own experience.

Campus: Is it this type of thing you teach in class, or do you concentrate on historical facts?

Tillinhast: You teach them officially-historical facts; unofficially, the difference between a real agenda and a hidden agenda. The official agenda is piling facts into theories but the unofficial agenda is making them learn how to handle these theories themselves. I make it quite clear to my class that I couldn't care less what position they hold, but I care very much why they hold that one rather than some other. This is a concentrated effort, to make them think straight.

I say this in class, in every one of my classes, again and again. The only way you're going to get an A is by differing with me and making it stick.

Campus: For what role are you preparing your students?

Tillinghast: To be a human being. Sorry — dull — but that's what I'm trying to do. To be able to separate the crud from the reality. To say this matters, and this doesn't, and here's why. I want to find out the 'here's why' every time. Mr. Tillinghast is not interested in students "mastering piles and piles of facts. They'll forget all the facts within two months anyway. But they will not forget how they arrived at one set of facts rather than another set.

Campus: Are you developing new perceptions, or are you limiting and focusing perceptions?

Tillinghast: We're making them into technicians in order to broaden their general point of view. If you know how to handle this kind of data according to the rules of the guild, ultimately you can handle much wider data as you see fit. You have to go by the rules, or you can't create. You have to learn how to think straight first. You learn the rules first and then you decide whether you want to obey them or disobey them. That's all right.

"I want to make the students come alive. And I do my best to do it. With some students it's very hard, because they are here because they have to be, not because they want to be.

Campus: Why is that?

Tillinghast: They have been told they have to go through college for four years. So here they are: 'Go on, educate me. I dare you!' It's very hard to educate people like that. We can't teach them at all, we can just help you learn if they want to. If you don't want to learn there's not much we can do. We can put you through the old hoops: pre-A's, papers, tests. So what? We've got more to do than that. We're trying to learn ourselves, we're trying to create stuff for ourselves: write books, articles. Think things through. We're really less and less concerned with people who don't want to learn. We want to help students who want to be helped. We don't want to fool with students who don't want to be helped.

"Getting students excited. That's what I'm trying to get over all the time. We're trying to awaken them, open them up. And when we see some one responding that's what makes life worth living. It's a look in a student's eye that you see occasionally something that's coming awake. That's what we really look for.

CATTON

It should be obvious from the start that no brief statement of this kind can do justice to one's conception of his "role" as an educator, or of the "role" of his discipline. Nor can it begin to cover the somewhat labyrinthine implications of the questionnaire recently circulated to members of the faculty. If the following response is too personal, too general and too imcomplete to answer the purposes of the inquiry these shortcomings may perhaps be ascribed to the pressure of time plus an uncertainty as to just what the questioners had in mind in the first place.

The historian begins usually as an undergraduate by acquiring a huge fascination for the study of the past. This fascination never leaves him and it remains the central motivating force in his entire professional career. Sooner or later this fascination is accompanied by an equally compelling urge to communicate it to others whether through the medium of lectures, books, articles seminars group discussions individual guidance or (in most instances) a combination of some or all of these. His teaching writing and research functions are inseparable since all are crucially related to his desire to acquaint others — and in general this means students — with the richness variety and unending challenge that he has found in studying aspects of the human experience large or small.

We begin here and we may well end here — with the uncomplicated and quite unprepossessing notion that a study of the past and of what others have found there is a legitimate goal in itself for teacher and student. If we tend to utter pompous cliches about the life enrichment that such a study provides it is because we believe them. No strings, no hooks, no hypocrisy or insidious hidden motives need accompany this; they rarely do.

When pressed, we can readily explain what we mean by "life enrichment," even if that involves piling other cliches upon the first one. Our methodological emphasis, like that of educators in other disciplines, begins with rational free inquiry, the search for truth, intellectual precision and honesty, and tolerance of dissetn — all values we tend to respect in themselves, as invaluable predispositions with which to confront existence. The thoughtful student of history should emerge with a far broader and deeper range of reading interests than the ones he came to college with, together with a more or less insatiable desire to read more, and insights that will make all the reading he does more meaningful.

And he should emerge with awareness, a broader perspective, a greater sense of the infinite complexity of human events and the human condition. This in turn suggests that he will have increased respect for all that is involved in the process of change (or resistance to change), for the difficulty of making final or absolute judgments, and for the necessarily incomplete nature of human understanding. If his other values, whatever they are, are tempered with these we shall applaud.

We do not act as "instruments" of society nor do we seek to inculcate or defend any particular view of society or set of social values. We do not aim to mold reactionaries conservatives liberals or revolutionaries though we would hope that our students of whatever persuasion would have learned to take the long view and the balanced view — the historical view if you will — of whatever it might be they propose to do with society.

Ideally then we contribute to intellectual maturity balanced judgments a rejection of the simplistic interpretation and the pat answer and the infallible formula and all dogmas that at-

(Continued on Page 25)

BIOLOGY

In an interview with Professor George B. Saul, he gave two reasons why he decided to become a Biology professor.

I'm a Biology professor perfectly frankly because I love the field. It's a fast moving one in which there is a lot to be learned. I find my field sufficiently fascinating so that I try to transmit a little of that excitement to the students — whether I'm successful or not, I don't know.

"I also happen to be interested in people of this age. They have inquiring minds. They aren't so old so that they've become jaded and set, yet they are old enough so that they can learn at a level with some sophistication that's satisfying to the teacher. I entirely enjoy working with them."

Saul pointed out four aspects of Biology which he felt were of much value to students, other than to those in the preprofessional field.

"First of all, the student or person is himself a biological organism. It's of both intellectual and practical value for him to know how he functions as a biological organism.

"Secondly, there's more to life than simply going out and earning a living, going to movies at night, etc. There is a rather extraordinary natural world existing around everyone. For the person to be able to move out into that world and understand what's, there can give pleasure and a tangible appreciation of the environment.

Thirdly, Biology gives you more of an understanding of your fellow human beings. This is of course tied in with Psychology and Sociology. It gives you an understanding of group behavior, the biological variety of man, their genetics, their sexual behavior.

"Fourthly, we're living in a technological world which is becoming increasingly polluted, destroyed and violated, and as a responsible citizen in a community, I think the student owes it to himself and the community to understand what is involved here.

"In that fashion, yes, I'm playing a role in the society in preparing the student for those important aspects of Biology that I just mentioned. They are all ways in which Biology is related to the student himself, the people around him, and the natural world surrounding him.

"Any teacher is an instrument of society — probably one of the most important instruments of society through which some of the most capable members of society are prepared to take their place in it. Society has entrusted the teacher with the responsibility of passing on to the younger, those about to become members of that society, the knowledge that is known and has been built up in our culture over the years, and society has entrusted us with preparing the student to advance that culture further.

'I am limited by societal values. Anyone who has been brought up and has lived under a system of values has been psychologically conditioned by them. Hopefully, he's not limited to the point of not questioning them of standing still under them, but limited yes, whether he likes to admit it or not."

Similar to what Watters and Woodin said, Saul also feels that he's trying to give the student an idea of not only what is known in Biology but how it's been learned and also to develop in the student an inquiring attitude, a constructively, critical attitude toward what he is told. Saul feels that this in part, is, the function of the liberal arts college.

"I think the function of the liberal arts college, besides imparting information, is to develop students who can think in an original and constructive fashion and who've developed a certain sense of values which are beyond the superficial and hum-drum every day money making types of values.

Saul feels that those successfully trained in liberal arts are a little more concerned for values, more inclined to think things out for themselves, and, also, a little more compassionate for their fellow man.

Professor M. S. Greenwood mentioned reasons similar to Saul as to why he felt Biology was of value to the student, that is, other than value to the student planning to go on to graduate school. He felt that Biology gives to the student a sense of aesthetic appreciation of, and responsibility to the environment, that it teaches the student not merely facts but how they were arrived at, and that it imparts to the student the importance of an inquiring and critical attitude towards what they read. Greenwood particularly stressed the importance of Biology in the political decisions that the student will have to make in the future concerning technological problems such as pollution and birth control.

"My course is technologically oriented — theres no doubt about that. It's certainly not theraputic in any sense. There are many practical, technological problems that we have to cope with, whether we like it or not. I know that people are very disillusioned with technology today. For instance, the war is a technological pastime. Yet, technology is extremely necessary for our well-being in our complex society. I think that the student should be made aware of the problem of over population. Also, if we don't preserve the plant population, they may become extinct. The student should understand the production of food. Agriculture is controlled by the government which is controlled by the people. Soon we will have to make decisions on our foreign policies towards those nations that are going to be suffering from severe food shortages.

"I feel that I'm trying to convey an appreciation of living world which people don't have. The ruin of our environment for financial gain, "two cars per family."

"My course is technologically oriented — there's no doubt about that. Is "industriall growth always good? Certainly not!" said Greenwood.

All the Biology professors agreed that there is something more to Biology than simply a process of memorization of scientific facts. In the interviews, we attempted to discover what the professors felt they were trying to relate to the students in their chosen field. Very few had identical views as to what their main objectives were. As Watters pointed out: "We are as heterogeneous as the students themselves and present our own particular different views to the courses."

"I'm in no sense a dedicated educator, nor a missionary. I do my job because I get paid for it," said Professor D. J. McDonald. "Also, teaching is satisfactory to the person who teaches and it allows a relative amount of freedom. I have a general view of the totality of experiences that impinges on me. I bring in a very considerable amount of reading that bears on anything I do. It is necessary, though to limit oneself to a particular discipline to earn money.

"As a child, Biology was the thing that fascinated me most. I try to present a current picture of the biology mechanism because it amuses me to put these things together. In order to make fine work, you have to make a claim to be a professional in a particular discipline."

Besides those who plan to have careers in the field of science, MacDonald feels that he's preparing the students for the role they'll have to play in society by making them aware of some of the problems relating to Biology that they'll have to face as adult members of society: "Obviously, majors will have careers in science. In general, one attempts to give the others the biological information on the perils of overpopulation and the absurdity of the health industry. For instance, HEW does not work as Biologists but as politicians. Look at the ridiculous concept that every human baby has to be kept alive. The thing to do is to let premature or deformed babies die at once. These will be decisions that you'll have to make when you have children of your own."

MacDonald, who specializes in genetics, feels that many of the problems that people have with personal relationships could be solved if people understood the "great genetic variability of the human race." MacDonald said that, when every human child is born, about ninety percent of his personality is already determined by his genes (contrary to the belief of many psychologists that personality traits are mainly the results to environmenal influences.)

MacDonald said "Each child is born with genetically different personality characteristics

Continued on page 9

ONE OF THE WAYS TO A MAN'S HEART IS THROUGH HIS STEAK

ART & ANDY'S STEAK HOUSE
FULLY LICENSED
South on Rt. 7 Open 9 A.M. - 1 A.M.

QUALITY ECONOMY SERVICE

A. EMILO
Building Supply, Inc.
Your Home Improvement Center
Coal & Oil
Middlebury, Vt.
388-2468 388-2721

PAUL'S CLEANERS
Your Shirts & Dry Cleaning Picked Up & Delivered on Campus
SHIRTS 30¢
BULK CLEANING 35¢ lb.
SEE Jean McAmbley
Allen Hall or Call 7134

MIDNIGHT COWBOY
Jon Voight - Dustin Hoffman
Two Shows Nightly (7 and 9)
6 - week run
STRONG THEATRE
201 - 203 MAIN STREET, BURLINGTON

Biology...

Continued from page 8

than every other child. Man is immensely variable and anyone who defines man in one way is in error. We are made up of a large number of subpopulations and there may be a biological-chemical method of measuring personality. Once an individual understands this, he will no longer feel badly when someone says he is horrible. It is explained by a difference in biological makeup. Huxley, in his book, **Island,** says that one ought to sort children out at a very young age according to their genetic personality characteristics and, only after they're made to understand that different parts exist, can they be brought together again."

According to MacDonald, this is a revolutionary educational idea. Most educational systems assume all human babies are identical and educate them as if they were. MacDonald referred to Roger J. Williams' **Free and Unequal** in which a totally unique system of education is advocated. In it, Williams says: "If we continue to assume that all 'normal' children are alike and to teach them accordingly, we are contributing to the too-prevalent tendency toward regimenation which can make any people easy prey to dictatorship. If, however, we want to foster the love of freedom, we will teach as if we really believed in individuality and its importance to free men; we will teach the children about individuality; we will ourselves seek to learn about it, and we will accommodate, as well as we can, the education we give to the needs of individual pupils."

MacDonald feels he is communicating to the students an understanding of "the utter human variability:" "I'm teaching, by implications, the necessity that you accept the fact that you can't change a person's biochemical personality of individuality: no matter of good environment is going to change them to any great degree."

MacDonald believes that he is preparing the person to live with himself and others. "If they accept the view of the great genetic variability of man.

MacDonald feels that it is not necessarily his role aim to teach the student this concept, yet he brings it in whenever he can: "I'm a paid teacher. I can provide the necessary information leading up to it. I do feel Biology will be relevant to some and not to others. Since they'll be more tolerant."

Since generally college students aren't genetically divided into groups who will find interest, there at least will be some students in the group who aren't interested. I make no effort whatsoever to convert them. The value is to those students who are genetically inclined to find this interesting, who are genetically receptive to Biology and its concepts, because Biology conforms to their nervous systems and makes them happy. I'm no missionary. Why spend time trying to bring people into a room that they find distasteful? I don't want to shove my tract down anyone's throat. Yes, in this sense I am playing a role in society. It's a niche that has to be filled and I'm simply being paid for filling it."

MacDonald feels that "one of the most effective methods of teaching is through seminar discussions — discussing reactions to books like Huxley, Sheldon, showing that a few people, at least, have tried to put humans into different groups.

"Lectures are necessary in introductory courses. Professors don't always completely agree with presentation of material in texts. What one gets in a series of lectures is the equivalent of a new text book. A professor can keep up with current literature whereas a text book is, of necessity at least five years out of date."

The function of a liberal arts college, as MacDonald sees it, is the "opening up of large departmentalized areas of human knowledge to the student to be pursued afterwards by taste. In opening all doors, they're discovering what genetic type are."

Professor C. D. Watters is a specialist in developmental Biology.

"First and foremost, I'm teaching the students what all biologists and fundamental biologists are. I don't think that I'm necessarily preparing the student for a specific role in the community. I'm premarily a biologist trying to convey with some excitement the field of my choice. I enjoy it perhaps just out of the curiosity I have for the field.

"I don't view my function here as primarily funneling students into graduate school. I try, in the courses, to convey, not simply the facts, but part of the method of how they were derived. Facts are constantly changing. Students ought to have at their grasp the ability to look at something (e. g. Biological data) critically in five years. I'm trying to get them to simply be critical or agnostic of what they read and what they hear. At a given time, a definite answer to a problem is not always possible. I try to help them realize that we may not know enough to make a choice so we shouldn't. It's important to be able to make decisions, as a citizen and analyze the reality around you. All courses contribute to that. In this sense, my course has a social function, yet that's not why I teach the course.

"I teach a subject that is as relevant or as irrelevant as you want to make it. It's important to society for individuals to singly direct themselves toward undersanding phenomena. Historically, colleges have served this function. Perhaps, they should do more; they certainly should not do less. One never knows, really what will become relevant."

Watters feels, then, that what he is trying to relate to students is a sense of critical appreciation. When asked whether or not he feels that he thinks that the methods that he uses to convey this are effective, Watters said: "I'm not sure that I'm at all successful. I ask for critical papers, a critical approach to questions on my exams, not merely a representing of facts given to them. In the laboratory, there are a series of problems which the student must critically appreciate. Seminars are valuable, yet they presume a necessary level of sophistication — they presume that the student is far enough into the subject to undersand where he is going and what he doesn't know. In lectures, I telescope my own experience and knowledge and present material that isn't always accessable to students."

Watters views the function of the liberal arts college as giving the students a foundation from which they can continue the learning process after graduation. He feels its function goes far beyond preparing the student for his role in society: "I think we're trying to teach so that our graduates will continue to learn on their own. educate the students, prepare them so that when they see something they want to do or to learn about, they're able to sit down and educate themselves, to critically analyze and also to continue this aspect of questioning and curiosity.

"There's much more to a college education than preparing the student for his role in society. It does prepare you for that, yet, also it doesn't do just that. For four years you're given an opporunity to prepare some sort of foundations. The college's function is much more

Continued on page 10

MAXI COATS

$20.00

FARRELL'S MEN'S SHOP

A GREAT PLACE TO MEET
JOIN A PIZZA CLUB TODAY
(First you have to start one)

TONY'S PIZZA

Open 5 p.m. - 1 a.m. Closed Mondays
For Your Convenience
CALL AHEAD — 388-7401

FAMOUS LITTLE RED BOOKS FROM PEIKING

MAO TSE-TUNG: Quotations	$ .60
Selected Military Writings	$1.25
Five Articles	$ .50
On People's War	$ .40
Talks at the Yeran Forum	$ .50
LIN PIAO: Report to the Ninth National Congress	$ .35
Long Live the Victory of the People's War	$ .35
ALSO: Constitution of the CPC	$ .35

Send Payment With Order To:

CHINA BOOKS, Dept. MC

2929 — 24th Street
San Francisco, Calif. 94110

FREE CATALOGUE of books, magazines and records.

Our books are also available locally at the Vermont Book Shop

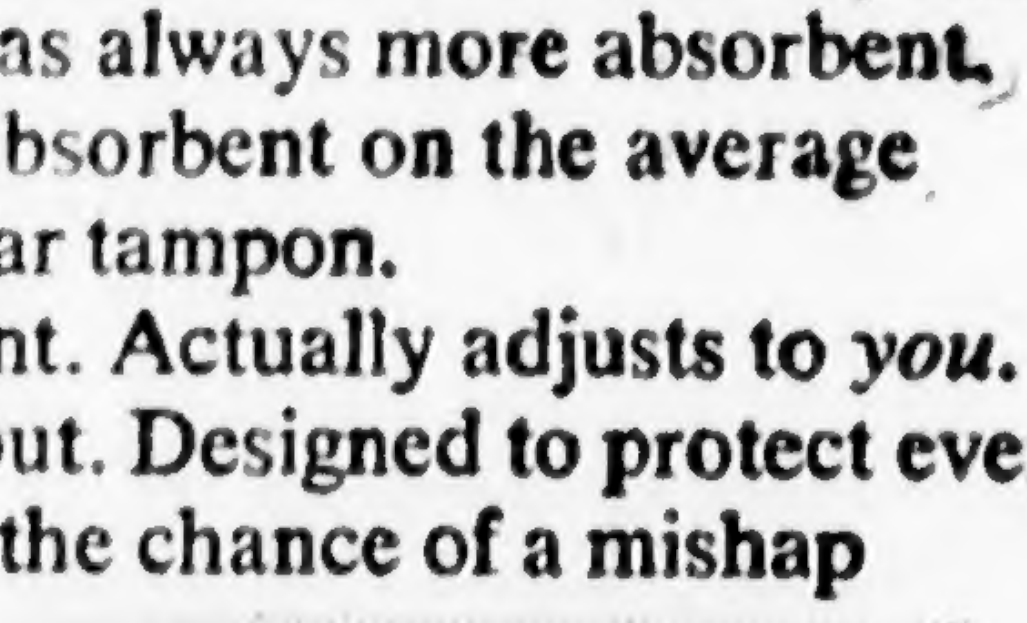
Playtex· invents the first-day tampon™

(We took the inside out
to show you how different it is.)

Outside: it's softer and silky (*not* cardboardy).
Inside: it's so extra absorbent... it even protects on your first day. Your worst day!

In every lab test against the old cardboardy kind the Playtex tampon was always more absorbent. Actually 45% more absorbent on the average than the leading regular tampon.

Because it's different. Actually adjusts to *you.* It flowers out. Fluffs out. Designed to protect every inside inch of you. So the chance of a mishap is almost zero!
Try it fast.
Why live in the past?



PHILOSOPHY

The Middlebury College Philosophy Department consists of five men who are "Professional Philosophers." All of their careers began with a personal interest in the subject and, as someone once said, the only way to make a living as a philosopher is to teach. It appears that they are philosophers primarily and only secondarily act as teachers. To the philosopher, the two things coincide. To the student, who sees the teacher in a different situation, this is not always so.

When asked what he is attempting to do in the classroom, John Andrews replied that his main interest is sharpening the student's critical facilities. The function of a liberal arts education is to produce liberal thinkers, and Philosophy, to Mr. Andrews, is essential because it provides "an openness of mind to transcend various procedures" which might affect one's outlook. He tries to apply this ideal in the classroom by attempting to be non-partisan and avoiding attempts to indoctrinate the student to a particular way of thinking.

Paul Dietrichson, visiting from the University of Washington, was concerned with philosophical questions before he entered the field. With his students, he wants "to occasion them to get acquainted with ideas of the past and encourage independent thought." Unlike the chemist, he says, the philosopher prepares the student for no specific role in society other than looking for "essential presuppositions."

Leslie Bigelow tries to present the student with a variety of viewpoints and criticisms. He hopes the student will get an idea of not only the results of philosophical inquiry, but an acclaimation to philosophical thinking as well. He feels that the ideal method for doing this is the Socratic method of questions and answers. The purpose of such study is to produce liberally educated people. He presents Philosophy, as compared with the sciences, which, he says, prepare the student only for graduate school, as an end in itself.

G. Dennis O'Brien entered the field because he found philisophy ranged over a wide scope of thought. Being a highly disciplined field, it gives a point of departure in dealing with complex ideas. With his students, he tries to put Philosophy at a level where they can grasp it and apply it to their own lives. This is necessary because he feels that the world may appear irrational and unorganized, and the function of a philosopher should be to give some sense to the world, an ordered connection of why things happen. While not wishing to state some specific system to grasp, he wants to make available meanings which may not be seen on the surface. In this sense, Philosophy in a way of enriching the world.

Eugene Sapadin quotes that, "The unexamined life is not worth living." He draws the distinction between teaching philosophy, in the classroom, and philosophical thought. His function here, he states, is to teach Philosophy.

The Philosophy department, as a whole, considers its function is educating the student to be better prepared, individually, to exist in the world after college. The goal is to broaden people's perspectives and getting different insights into problems. They are not preparing people for any specific role in society, but rather they are trying to give the student tools which he might be able to use in any aspect of the society, whether for it or against it.

The staff of the department is teaching Philosophy because, individually, each of them likes the subject, and the only way to continue in it is to teach. They feel that they are contributing to society by educating persons that will live in that society. Each professor may define society differently, but the purpose is the same.

Biology . . .

Continued from page 9

personal than a role in society.' It's really not always having to do with the decisions you'll have to make, either. There's nothing so sterile as one's life completely defined as one's role in the community. College also gives one the ability to engage in reality with as many different facets as possible and it gives one a sensitivity to one's environment, historically, scientifically, lingually. Reality seems so terribly multi-dimensional. I would hope that we would never sacrifice the position of presenting as many facets as possible."

Professor D. B. Van Vleck's goal in teaching is a much more defined, directed one. He is presently engaged in writing a book about the population explosion and its imminent disasters.

"Population and pollution are growing uncontrollably — both are interrelated. Whatever your cause, it's lost unless we control population. The biggest problem we've got beseting us as species is increased population at a time when the ability of our planet to support a growing population is decreasing."

Van Vleck pointed to a poster on his wall: **"Dear President-Elect Nixon:** The underlying problem facing your administration will not be war, riots or crime, but the population bomb."

"My aim is to awaken the interest of the non-Biologist to the relevancy of Biology to him and his life because of the problems itll have to solve, as pollution. We all relate to environment and Biological processes of our planet. I can see my discipline as being an attempt to understand the web of life. All living things are interrelated and interdependent. I want to see kids come out with an awareness of the interdependence of Biological processes if we are to survive. I believe the student will then be a more aware citizen and leader."

Van Vleck advocates such reforms as limiting the gross national product, putting a twenty percent tax on baby needs, getting the AMA to become prolegalized abortions, pro - birth control. Because of the pretty well set culture that we've gotten from the churches and schools, Van Vleck feels that it's tough for us to realize what we have to do to maintain our quality of life and maybe even to survive.

"I think this problem (the population explosion) is the most important that the students ought to be made aware of because it relates to his survival, not only his, but his children's. If you go out and learn how to be a good business man or whatever, and not be aware of this biggest problem facing mankind, you won't be able to contribute as a member of society," said Van Vleck.

Van Vleck said that he will choose any method of teaching he can, "any and all means of communication" to convey the urgency of the problem — orally in class, writing for "the Issue," having seminars and population laboratories, speaking at high schools in the area.

"I think often professors try to hole up in ivory towers and not relate to outside problems, said Van Vleck. "I'm trying to relate. Before we solve this problem, we can't solve others."

Professor H. E. Woodin, heading the Ecology department, too, felt that Biology served to prepare the student for the problems and the decisions that he will have to make in society after he graduates.

"There's something more to Biology than just a succession of facts. Biology gives the student a sufficient number of facts to make judgments. There are the overall problems such as the population explosion. Basically, most of the problems that the human race will run up against in the near future are of a biological nature. If I can't explain what I feel about these problems and, in a way, win the students over, then I haven't fulfilled my role as an educator.

"The newspaper is full of problems that you'll have to understand more fully. Sooner or later the general population will be asked to make an intelligent judgment on these."

As an example, Woodin pointed the problem as to whether the test bombs ought to be set off in Alaska or not. It is necessary to look into the biological problems it will induce before making a decision on the issue, said Woodin.

Woodin feels that Biology also conveys to the student some important basic concepts as the idea that there is more than one answer to a problem, more than one way to attack a problem.

Woodin feels that he is preparing the student for a role in society: "The main value of education lies in what they're being prepared for once they get out of college. I see no sense in going through education for education's sake. They ought to give some objective for doing it. A more educated person would be of more value to society than an uneducated and I'd hope he would use his education for society."

Woodin said that he does feel, then, that he is an instrument of society, is playing a role in society. He feels that you can't be a teacher without having to relate to society, yet Woodin said that no one puts restrictions on what he teachers because it may or may not uphold societal values.

When asked why he decided to become a Biology professor, Woodin replied: "I didn't necessarily decide to teach Biology because it was the best way to relate to the students. I view this as about the only field I'm competent in. I don't feel I should try to explain things I have no competence. I happen to enjoy working at Biology."

Woodin feels that there is really no underlying philosophy to what he teaches: "In science we're not in a position to interpret a great deal. We're a subject that is based on facts. At the undergraduate level, we deal mainly in facts. As you get up to the graduate level and research, it gets more abstract and becomes more of an art."

Woodin feels that the "liberal arts college is a unique situation. I visualize it as producing a broad background with one area of specialization. I think one of its main objectives is to allow the student to earn a living in a fashion that he enjoys. Its function is to prepare the student for a reasonable economic life afterwards in a framework where he can become a useful member of society."

SAM'S FRUIT MARKET
Meats, Groceries, Vegetables
LEGAL BEVERAGES
Open Seven Days A Week 7 A.M. to 10 P.M.
6 College St.

AGGGOO

YOUR Portrait
in PASTEL
The Perfect Christmas Gift
for only $25.00
388-7803

"DESABRAIS LAUNDRY"
Coin-operated Laundry
With
Coin-operated Pressing Machine
Agents For Paul's
Dry Cleaners & Fur & Garment Storage
Laundromat Open 7 Days a Week—7 a.m.-10 p.m.
A&P Shopping Plaza Middlebury

Sociology — Anthropology

GRINDYL

Bruce Grindyl is a new instructor in the department of Sociology-Anthropology, who did his field research in Africa, studying tribal societies. Mr. Grindyl feels that the role of his discipline, Anthropology, is to "expand the student's mind so that he might see things from a new perspective." Through the study of other societies, the student can look back at his own society and recognize many things that before he took for granted. Mr. Grindyl asserted that "our way of looking at things, our perspectives and attitudes, are often taken for granted. But through Anthropological study one finds that the things that are taken for granted are actually learned and are peculiar to our culture. He pointed out that American culture is strongly "action oriented": in the United States, when a person becomes too old to **do** anything, to **achieve,** he becomes an outcast from society. Drawing upon his experience with African tribal society, Mr. Grindyl showed how this perspective is **not** universal. In the tribes, old age was considered "good," and old men found fulfillment in sitting around together and "being wise." This was **not** frowned upon by the society. Thus, Mr. Grindyl believes our own society has much to gain from the study of Anhtropology in "helping us to view ourselves in terms of other people."

Since only about 1 in 100 students becomes an anthropologist, the study of anthropology, for the most part, will not lead to anything 'practical.' But Mr. Grindyl said, "progress is automatically taken for granted as 'desirable,' due to our achievement oriented society. Perhaps, through Anthropology, the 'desirability of progress may come to be questioned."

Mr. Grindyl believes that the college student usually "experiences a breakdown of the personal values in which he has always believed unquestionably. The teacher is an instrument in this new experience which may be a broadening of his views and a generally 'good thing.' " However, he feels very strongly that "the teacher has the responsibility to see the whole thing through, to help set straight the confusion he has created in the student's mind. He must not only teach a student to question his own values, but also guide the student to the realization of his own solution to the problem. Thus the teacher must also be a counsellor (which is almost impossible at present, considering the problem of time)."

Mr. Grindyl said, "yes, in a sense, I **am** limited by 'an established system of societal values.' You **can** cast off cultural values (i.e. dress, custom), but you **cannot** cast off societal values, because 'society' is the whole network of relationships in which you live and work." As to reinforcing this system of values through the student, he says, "Yes and no: as a member of the faculty in a college setting, I must assign work, give grades, etc. thus maintaining this system. But on the other hand, I can teach new perspectives and work for the creation of even newer and more different ones." . . . Mr. Grindyl recognizes the problem of thought versus action and the tendency for the college life to be "frustrating" by limiting the implementation of new thoughts and ideas. In the final analysis, he believes that to seek knowledge of truth is an ultimate value, and that one has the responsibility to tell the truth. The student may become disturbed by this 'truth,' then the teacher has the further responsibility to give counsel to the student in the rebuilding of his own set of values.

ANDREWS

David Andrews, Professor of Anthropology, came from a large university to a small college. He finds that "liberal arts" study is limited to a Euro-American cultural framework, departments such as Economics, Political Science, and Sociology study institutions from this particular framework. But Anthropology can present data from other societies as well, offering a complementary perspective of the world and of man. It can present a particular analysis of man's behavior which other courses do not provide. As the most eclectic discipline of all the humanities, Anthropology can provide the data and approaches which will complete the liberal arts curriculum."

Mr. Andrews hopes that, through the study of anthropology, "students will develop the desire to learn and the ability to acquire and critically evaluate new data and knowledge. This ability, then, will allow them to evaluate their own fundamental views and perhaps bring about a change in attitude toward their basic assumptions." Mr. Andrews sees these things as the contributions of Anthropology to the student and to society.

According to Mr. Andrews, an important question in education today is, "Why go to college?" He says, "students are in school to learn something which they would not be able to learn anywhere else. The college provides a special combination of facilities (e.g. labs, art rooms, library) which are not available in another setting." Mr. Andrews feels that the justification of the teacher's role in a college setting is that it "is the most economical means of synthesising new material and presenting it to the student. A teacher may force a student to critically analyze his own assumptions, which constitutes one form of learning." He believes, however, that a great deal of learning "goes on outside the classroom. The 'liberal arts college' is a very specialized form of education, and some students shouldn't be here." But, he feels, "due to greater and greater specialization, there is a growing need for the liberally educated person." Mr. Andrews said, "Yes. I am limited by an established system of values. As a product of many societies and am a member of various groups (e.g. professional, academic, civic). I am in a sense, an "instrument of society." With the pursuit of truth and knowledge as his goals, he is "pushing the student through this established system."

English

DELETIS

Asked about his feelings concerning himself as an educator, and his relationship to students in this capacity, Mr. DeLetis responded, "I don't think of myself as having a job to educate people in a particular discipline. 'Role as an educator' implies that I have a set pattern. Education is a two-way street — my students learn from me, and I also learn from them. It is a sharing process, not a dictorial 'this is the truth.' When I think of myself as an educator, I think in terms of giving a kind of value education. What I mean is that there are certain attitudes, beliefs that I have that I think are important for other people to consider. For example, when I am in class talking about literature, I am concerned with literature, but not as an end in itself. I am also concerned about how literature opens up certain avenues of thought that perhaps my students have not considered before. In considering these new things, I hope that the students will be able to change themselves."

AM: Then do you see yourself as helping to mold students in a creative way? If so, why and how?

DeLetis: I present these new things, avenues of thought, so that they will try to understand and give serious thought to them. I see myself in a position where I can help students develop in their own thinking through the instrumentality of literature. One student, in evaluating my course, said, "You didn't give me any answers, but you at least made the questions clearer."

AM: Would you, in your opinion, have an opportunity to "help students develop in their own thinking" in any other field?

DeLetis: Yes — it seems to me that too often teachers are concerned with teaching a subject matter, and forget they are teaching to people. Both must be considered in attempting to teach. The way I approach teaching English — I am concerned with W. B. Yeats, but also with the students' response to Yeats. If a student is confused, I try to help him understand. If he hates Yeats, I try to help him understand. If he likes Yeats, that is not enough. He must know why he reacts as he does. In doing so, in considering his own response about literature, he will understand more about literature, and at the same time more about himself.

AM: I would like to define "academic community" as a kind of concentricity of microcosms; the individual student as one entity is contained within the entity of a college, which is contained within a community, and the community within a society, and so forth. Given this definition, what do you feel is the specific role of your discipline?

DeLetis: I am concerned specifically with individuals. But there is a secondary purpose — that the individuals will then be able to have some impact in their own lives and in those lives immediately surrounding them. I hope they will become more understanding and compassionate and will have a broader perspective of things. If they have done this, they then will begin to have influence on the lives which they touch.

AM: Do you think your discipline could be done without?

DeLetis: I read a poll of high school students in which the students were asked to evaluate their courses. The study of literature was second from the bottom. So I think that society at large would answer "yes" to the question. But, personally, I think it is invaluable. Every day the attempt must be made to understand another person's point of view and one's own response to that point of view. This is certainly something which is taught in the study of literature.

AM: For what role are you preparing the students?

DeLetis: To be a more compassionate human being.

AM: Do you feel that your methods are different from those of other members of the faculty?

DeLetis: Yes, to a degree. First of all, let me point out that different does not mean better or worse. Two teachers might have the same role in mind for a student but, because there are two different teachers involved there will be two different methods. I assume that other faculty have different methods for reaching a mutual goal. My feeling about the teaching of English is that 'A work of literature is a vision expressed in aesthetic terms.' To consider only the aesthetic, or to make judgments only about the aesthetic is to do a disservice to the work. To be a responsible reader one must also consider the vision. I think too many teachers stop at the aesthetic.'

AM: Do you see yourself as an instrument of society?

DeLetis: No.

AM: Are you limited by an established system of societal values?

DeLetis: Obviously.

AM: Are you in effect reinforcing or maintaining these values through the student?

DeLetis: Sometimes. It depends on what the values are.

AM: Are you creating new perceptions, developing existing ones?

DeLetis: I would hope that I am both creating and developing.

LEVIS LEVIS LEVIS
LEVIS LEVIS LEVIS
FARRELL'S MEN'S SHOP
LEVIS LEVIS LEVIS

QUESNEL'S LAUNDRY
ONLY Shirt Service In Town
ONLY Bulk Dry Cleaning In Town
SHIRTS 30 Cents
Regular & Finished Laundry
COIN OPERATED LAUNDRY
7 A.M. - 10 P.M. SEVEN DAYS A WEEK
in the Grand Union Shopping Plaza

FOR EATING OUT PLEASURE
Fine Food, Fast Service . . . For
On-The-Go People
"MEAL OR A SNACK"
Palmer's Dairy Bar & Restaurant
Route 7 So. Middlebury
Daily 6:30 A.M. - 10 P.M. Sunday 8 A.M. - 10 P.M.
Window Service — 388-9330 — Take Out Orders

GEOLOGY

He had a snappy beginning:

"Cancer was uncertain. He had flunked biology, yes: he had an abiding disinterest in science, indeed, a shocking unconcern with the pink - brown workings of a dead pig's gut or the granite skein of rock-tangles underground. Yet, here he was, entering the limestone bastion of what he didn't care for, with the purpose of interviewing someone he didn't know, about a discipline that had no toehold in his thinking. Added to that, Cancer had never before conducted an interview. How did one begin? He didn't know. He wasn't sure that he much cared for the assignment. Indeed, when Cancer had read the sheet of questions to be considered, he had been struck by some of those questions' lack of intellible purpose. Yes, as he climbed the floating flight of cement steps, nothing resolved itself. Anything could happen."

So much for Cancer. But that was (is) the situation. We shall see.

Mr. Folger, an oceanographer, was the first man interviewed. "Science," he said, "doesn't have a specific role in society. What it is concerned with, is attacking problems in a rational way, examining natural processes in an organized fashion. A knowledge of this process can simplify the problems a student is confronted with in life." Through the use of a more scientific, analytic approach, he said that he believes a more effective attack can be made on the inequities that are to be found in society. Once the approach to a problem is clarified, the mind can be brought to bear more than the emotions, and in this way, panic and anxiety can be kept under control. "However," he said, "you should be systematic, but not to the point where you kill the imagination."

Mr. Folger emphasized the importance of the professor in creating an enthusiasm in the student for this systematic approach to problems. The scientist, he said, must be the one who sets an example worth following, must generate in his students an interest in the scientific discipline. "Students should be shown the enjoyment, the satisfaction, that can be derived from the study of science." Mr. Folger summed up by saying those were his two basic goals in teaching geology: to interest the student in the sciences and in geology in particular, and, through a study of geology to teach him a more logical approach to the solving of problems.

Mr. Coney was the second geologist interviewed. With Mr. Folger, he saw the teacher as being of potential importance in the lives of the students. "Teachers are," he said, "people who can become incorporated into your existence." He sees the teacher as being, "in a position to touch people." He would hope, through geology, to give students, "an opportunity to function as a scientist," a scientist being, "someone who makes observations, and use of imagination." Thus, even in an introductory course, he would hope that the student would be given the feeling of what it is to work on a creative level as a geologist.

Mr. Coney said that he hopes to present the student with alternatives, to widen his frame of reference by giving him an opportunity to find other disciplines, other models to contemplate. Through science, he said, "you can gain an awareness of what you're doing, of the differences between observation and inference. It can put you on your guard. It lets you know when you're being taken in." This is important in politics he said. When listening to a politician speak, it is important to make a distinction between what is observed and what is inferred. The two, he said, are often confused, or made to seem the same thing.

Like Mr. Coney, Mr. Laurent, a Swiss mineralogist, hopes to give the student another point of reference by, "setting as good an example as possible." He sees lectures and formal approaches to geology as being of secondary importance, since the setting of an example is "the most simple and efficient way to teach." effort to communicate, "a wish Through this process and this to explore hidden worlds," Mr. Laurent said that he would hope to develop in the individual student an improved capacity for observation, initiative, and, ultimately, courage. By exposure to the scientific method, students can become more stable, more governed by reason.

Mr. Laurent on one level enjoys his discipline as an intellectual exercise, as the solving of an intellectual problem. But through the study of geology, he said that the student can come "to understand a little better the physical world in which he lives. And knowledge leads to understanding." However, he sees his role as a possible mover of society as being minimal. "To change society," he said, "you should reach all kinds of people. But in teaching at college, I can only reach those students who choose my courses. I am working only with students who are already on a fairly high economic level. I can't reach the people in the ghetto." For these reasons, it is difficult for a teacher to do anything but help maintain the existing social system.

These three men share a belief that the teacher can, through setting an example for the student, have some influence in the student's life. They all see the discipline of science as being of potential importance to the student, in helping him to lead a more rational, through a more scientifically - oriented life, confusion, if it can't be overcome, can at least be dealt with. Science of course, is not the only means to such an end. But it is one very important means to such an end.

Postscript. Cancer re-emerged for a moment. He was glad, as he descended the floating flight of cement steps, that he had talked with these men. could be dealt with in a snappy beginnings. Cancer may still flunk geology. But what the hell, as his room-mate would say. At least he'd met some people he didn't want to be snappy about. He realizes that this sounds dangerously humble and What I learned-ish. But, he had gained some knowledge, and knowledge, as Mr. Laurent said, leads to understanding.

GERMAN

"The whole thing that we're set up on is that we want them to be participators." If there is a coherent philosophy in the program of Middlebury's German department, this statement by Kimberly Sparks, the department's chairman, sums it up.

When Sparks and his colleague, Associate Professor Van Horn Vail came to Middlebury from Princeton in the fall of 1966, they were given the opportunity to explore a new integrated method to achieve that goal. Abandoning what they call the "cookbook method" of teaching languages, they rejected all the old texts and wrote their own. They constantly revise and experiment, trying to work out the details which will best implement their philosophy.

The details are the most important part of their plan, because the department is committed to a program of steady, logical progress for the student. When discussing their plans, they emphasize that they proceed "bit by bit."

Vail said that they were disturbed by the old method of teaching language — using vocabulary lists, verb wheels, and the other devices peculiar to the traditional method; they are trying to transform language teaching from brutalization to programming. Their method is to "give them all the tools they need to approach a task which is set to them. But don't give them a task they can't perform."

And the students perform the tasks: the courses in the department are built around the concept of participation. In the introductory course, everyone must speak in the drill sessions. At this stage, the student acquires the habits of competition and participation, even though he is just repeating memorized sentences.

In the second-year course, he is given considerably more freedom, and the passages he must repeat allow him more leeway of expression. By moving gradually from grammatical to literary concerns in the drills, the student becomes aware of the options open to an author in expressing a single idea. Once they have grasped this concept, they can look more closely at the language, and are ready to approach the analysis of German literature.

In the first purely literary course in the department, the Novella, the students move from analysis of the language to an approach to the games and motifs which the author uses in his works — devices which are based on the language. Sparks and Vail are now working on smoothing out the transition from the sophomore course to the Novella course. Their goal is to make it a smooth flow, rather than a jolt; their method is to use competition and participation throughout. All the upper class courses in the department are built around the seminar or discussion method, because this keeps the student active, and activity, to Sparks and Vail, mean learning.

The department shuns the lecture method and courses dealing with German culture and geography, because discussion of literature is the best means by which the students can become participators, and to compete with the professor, rather than merely consume the content of a lecture.

The idea in their courses is to restrict the amount of purely factual material — the biographical and historical background of the works — and spend more time on the literature, so that the students can come to independent judgments, and acquire the concepts of literary analysis.

"We want to have fun, too," said Sparks, "and we can do that by discussing the works with the students, not by talking down to them." The students often bring up interesting points which the professors had not seen before, providing stimulus for the professor, and, at times, making him compete with the student.

It is this competition and inter-stimulation which makes for the nature of the community, and which allows Sparks to state that, here in college, we are involved in both "a real and a model society at the same time." Both he and his colleague resent references to society or the world outside the ivory tower of the liberal arts, insisting that "We are society — society is us and our students treating each other like human beings." What they are doing is something intrinsically valuable, they do not have to rationalize their roles as professors by saying that they are preparing productive members of society. They are teaching (or maybe "interacting" would be a better word) because they enjoy it: "We just like to do it," said Sparks, "if we did it out of a sense of duty, we'd last about three months."

Once the students have reached the point at which they are proficient enough in the language to compete freely, the society takes on meaning. The professors try to equalize all members of the society by helping the students to acquire a competitive, self-confident outlook, to get him to the point at which the department no longer has to program him for future tasks, the point at which he becomes a "self-programmer."

This goal dictates the necessity of progressing steadily from the beginning, and to over come the tendency to despise the elementary courses and to assign your worst teachers to them.

Miss Beverly Driver, an Instructor who is new to the department this year, agrees with the department's emphasis on individual thought and seminar-type courses, but is questioning the function of the first two years. For the average non-major who may never take the literature courses, she says, it may not be necessary to take the same course which is directed so pointedly towards the third and fourth year courses. For this student, attaining exact precision in the language may not be as important as a realization of the thought patterns inherent in the language.

One of the prime values of studying another language, even if it is just to satisfy a language requirement, is that it shows the student that "reality can be expressed in other terms than the way we do it," she said. For this reason, she said, introductory courses — in all disciplines, not just the languages — should stress the fundamentals in the field, not just a body of specific facts.

Miss Driver is also more prone than her colleagues to see the college community as being cut off from society at large — simply because our aims are different. The liberal

(Continued on Page 27)

PHONY STUFF,
THEY LOVE IT

When a movie version of his play, A Thousand Clows, was about to open, Herb Gardner went to the distributing company, United Artists, and said, "ou know those phony Hollywood openings, with all that tinsel and the phony stars and phony excitement? Spotlights and glamour — you know, all that phony stuff? I want it."

ENGLISH

In the field of literature, the approaches to and aims of teaching are, of necessity, as diverse and perhaps as ambiguous as the subject itself. As an educator in the discipline of English literature, therefore, the individual must select a certain aspect of the field and develop it for the student and for himself, according to his own beliefs about the role and values of education.

Watson

Gary Watson, the newest member of the English department, considers the university structure an "artificial environment" — not a microcosm of society, but instead a community of individuals who come from rather similar backgrounds, for the most part. The main value of the college lies in the fact that it "gives the educator both the time and money" to engage in those areas of study which interest him; moreover, it provides a framework within which the student may develop his own interests.

In this context, the role of the educator is that of a "guide" — a person who, because of his acquired knowledge in a certain field, is there to inform and direct the student as he explores his area of interest. The ideal situation for teaching is a tutorial, an educator and two or three students — since the personal relationship between educator and student can be developed to the fullest extent. In this case, the educator brings to the relationship the value of his accumulated knowledge, while the pupil brings a "freshness" which is indispensible to the learning process. The lecture, however, is also an effective means of teaching for it is usually the product of the educator's independent research from which he has formulated important conclusions and theories.

In reference to his own particular discipline, Watson remarked that "literature embodies a world of explorations — there is a world view implicit in literature." While he conceives of all disciplines as interrelated, literature includes the "whole of life," while the sciences are necessarily more limited. A professor in this field can do no more than teach the student certain means of approaching literature from a critical standpoint; having once developed this ability to think critically, the student will hopefully carry it further to include all aspects of his environment. In this sense, the role of the educator may be construed as "subversive" in that it encourages the student to question the foundations of society itself — in all works of literature, there is a measure of nihilism as well as order and discipline. Furthermore, the educator must work to broaden perceptions, working from the societal system of values which have been instilled in the student by his environment.

Hill

Robert Hill posited some interesting comparisons and contrasts to Watson's views, seeing the educator as "an audience against which the student tests his ideas." Based on the idea that "a student does not actually know anything unless he can express it," Hill believes that the ideal teaching situation is the seminar which allows the student to vocalize his concepts and interpretations and participate in an exchange of ideas. Lectures, on the other hand have limited value — "they are service courses." If they are necessary at all, they should be used as preparation for a seminar; and, ideally, they would not have grades or any types of exams.

In terms of his own discipline, Hill believes that "literature is a criticism of life" in that anyone who reads has a fuller notion of life. Rather than causing the reader to live vicariously, it enables him to learn, both emotionally and mentally, from some of the greatest minds in history. Moreover, the function of the educator is to challenge all generalized pre-conceptions and thereby "create the vocal minority" which is essential to the concept of a democratic society. All valid opinions may become dogmatic if they do not undergo constant questioning — therefore, the educator's primary role to develop this critical ability within the individual.

Kerrigan

Wally Kerrigan believes, in essence, that the primary goal of education is to "free students of their own vocabularies" and thus enable them to think in terms other than their own. When the student enters college, he has developed a vocabulary of his own; the role of the educator, therefore, is to create new vocabularies — new terms — through which the student can relate to things outside his immediate social realm.

The class structure "is a work of art in that it has form and convention;" and the educator, because he is implicitly a figure of authority, must, to some extent, direct the class in its approaches to the material. Inherent in the role of the educator, moreover, is the "presentation of the ideal self" — the educator attempts to present himself to the class as he would like to be. However, he is not an indispensible figure, but instead becomes gradually less important as the student begins a process of self-education. Kerrigan, himself, does not feel, "within his own limits, restricted in the classroom;" and he believes that the students should only be there out of choice rather than to fulfill requirements.

The best form of education is "by parable," with literature itself being the parable, as are all forms of art — "Art is not life, but experiencing art can evoke real emotion." Through the parables provided by art, the student learns new concepts and vocabularies, with the ultimate goal of education being to "learn new vocabularies and their relationships." From this point, the student is able to "move from one vocabulary to another without losing his sense of self-identity" and thus he is able to make the decisions which are essential to the concept of free-will. Any approach to literature must be essentially historical because the student must learn to relate to the work of art on its own terms; and, in this sense, the aim of literary evaluation is to teach the individual "to immerse himself in other vocabularies and then to get outside of them in order to define, for himself, the actual experience which has taken place."

Sharp

William Sharp, visiting professor of drama, suggested that education is valuable as "a means of coming to terms with oneself and others." — one important means of making this relationship is through art. Using the quotation "Affection begins with misunderstanding," Sharp went on to explain that the initial relationship between any two human beings is based on certain illusions and misconceptions on the part of both people; and only through education can "a real connection be made." This connection involves a search for understanding which will ultimately enable the relationship to stand on truth rather than illusion.

Regarding his own discipline, Sharp feels that "acting is no different than any of the other arts." The observer must respond to the work of art both emotionally and critically in order to realize the full value of the work.

Moreover, life is a dynamic force, whereas art is valuable in that it separates one segment of life and examines it thoroughly. While it is true that art creates a fictional world, the raw material must be drawn from reality and the world can be understood only in terms of reality.

"Dramatists," Sharp believes, "suggest that they understand the problems of humanity;" in so doing, they perform an essential function for they suggest to the observer that he is not alone in his sufferings — that there are others who have experienced these same feelings in the past. As a member of the audience, he relates the drama to his own environment and thus broadens and somewhat alters his perspective until he ultimately does manage to come to terms with himself.

Cabot

Professor Frederick C. Cabot is Assistant English Professor. "I teach because I like it . . . I teach literature because I like it." He finds that literature gives "joy and delight" and that one can, from literature, "find strength and even a kind of consolation on occasion." He teaches English because analyzing literature makes it more enjoyable.

But the process of teaching, the life of both a college teacher and a college student, and the College is "very artificial." Professor Cabot finds that the artificiality is "justified" only in terms of what the artificiality does for each student. Everything imposed on the student is "part of a situation, part of a class, etc." He justifies English literature as "something that will be of lasting value" to the student. What English Literature does for the student in terms of skills or training that can be employed in jobs or social situations, Prof. Cabot terms "incidental derivatives. Incidentally you'll learn something about style, or clarity of writing or thought . . . There are some people who won't have anything to do with them. "These skills are available but cannot be forced upon students, and some completely avoid them."

Prof. Cabot feels that the College student is certainly a part of a social structure, but that English Literature does not train him to fit into a particular facet of that system. "My subject is totally apolitical and separated from practical decisions about life, and should remain so."

Martin

Professor Martin is a teacher "so as to be engaged in the pleasurable and continuing process of learning," and "teaching is part of the process of learning." He is a teacher, therefore, with the objectives of "first educating the self – which I think is very selfish — and secondly, educating others."

He finds that the "educator-student distinction is very artificial." Only through reciprocation, he thinks, can an English course be truly successful. He says that he has "not decided to relate to the student. . . There may be a relationship, but its not necessary," and sometimes these attitudes "interfere" with the conveyance of learning. "The best teaching has really occurred . . . when the student has completely forgotten the teacher and is engaged in the seminar."

Is English Literature forcing a student into a slot in this society? "More than most disciplines, English is not preparing a student for a particular role. There is no role in that most students probably go on to take over their father's business." He added that over half of the English majors at Middlebury go on to become teachers, so that if there were a bias, it was probably in the direction of teaching. But he felt English was "amorphous," and added, "I don't see this subject as directing them in any particular direction, as Physics or Chemistry might."

"I'm not sure that a four-year-college is necessarily a good thing." He noted that probably "the community college is the college of the future." He feels that "the way in which we isolate the 18 to 22 year-old group . . . is, I think, obviously harmful." He cited the Breadloaf Writer's Conference, where students aged from 18 to 82, as a better situation.

Prof. Martin was asked, "Do you see yourself as an instrument of society?" He replied, "Yeah, sure. Everybody is."

Clagett

Professor Clagett feels that the study of literature is indispensable. "I think the study of literature is extremely important to any educated man. I consider myself to be primarily a teacher of writing, and it is my personal opinion that the ability to write is tremendously important to any aspect of any individual's life — no matter what his profession." The student will inevitably "need the ability to communicate in written words."

Professor Clagett, who spent 10 years as a Naval Officer, and 3 years in the Foreign Service feels that his experiences have shown the necessity of knowing how to express oneself "in the age of communication."

Asked if he felt he were "an instrument of society," Prof. Clagett replied "No, I don't really think I'm an instrument of society itself . . . I think I am a part of society . . . Educators are in a way the representatives of society in fitting the young people into society successfully." He added, "I would hope that we are not trying to change them into society's molds but are instead equipping them in making themselves able to fit themselves into society in their own way."

(Continued on Page 18)

ATHLETICS

In recent months athletics and physical education have come under a certain amount of attack. The value of organized physical activity has been questioned, both hostilely and rationally. This article presents ten members of both the women's and men's physical education program and their beliefs as to why their consider physical activity an important part of life, what their principal goals are in teaching athletics and or physical education, and what the various values are that can be gained from physical education and or athletics.

Let me make it clear that athletics refers to competitive team sports, i.e., intercollegiate athletics. Physical education refers to instruction in physical activity. The intramural program is a combination of both these disciplines.

The interviews were not conducted according to the questionnaire, although each teacher received one. Instead, I asked them to explain how they justified their role in the college as a teacher. From then on they had a free rein, with me interrupting, only to pin them down or discuss something off the record.

Mr. Colman:
Director of Athletics

I became a coach because "sports meant an awful lot to me as I grew up. Many of the people I admired were in the field. I was interested in young kids." Remembering a certain coaching period, Mr. Colman said: "I loved every minute of it, I was happy." Mr. Colman has spent much of his career teaching physical education, and he explained his personal joy and excitement while instructing an uncoordinated boy to do some very simple motions. A specific example was teaching a boy to shoot a basketball, something which was completely unfamiliar and frustrating for the boy: "Just that feeling of organized motion: big smile on his face as if someone had handed him a $100 bill."

Campus: Do you see any difference between your department and the other academic ones?

Colman: "No difference between any departments. We are just as important as they are." He is referring to the value of the different disciplines, but he also mentions the energy and attitude that goes into any field of endeavor: "You don't get anything out of any discipline if you don't work at it."

His reasons for the importance of physical education are the opportunity for students to learn how to do some sport, especially the "life-time" ones, which are important in later life. Physical activity is always necessary, because of the beneficial effect it has on the mind's alertness. He stated that many men and women go through their younger years without developing an interest or skill in some sport, and when they want to (and he insists they do) take up some physical activity, they are unable to because they don't know how, and because they shy away from learning because of embarrassment and lack of time. He feels it is only right that students be instructed in some form of lifetime activity. "Nobody does anything with their body anymore. With all the tensions and pressures of life today it is more important now than ever before. Physical education will have a tremendous effect on kids maybe fifteen years after they have graduated."

Mr. Colman stressed the value of responsibility to a team most emphatically. "Being on a team forces you to consider your team-mates. You have a commitment, and you must follow it through. I have seen changes in men as they go through the athletic program — they become more sure of themselves, have poise, they learn to take a beating and not go into the depths of despair."

He sees athletics as an excellent way of transmitting the many values gained through sports, "probably because of the emotional part of it. Emotions are high, and that's when you give the most."

You can see the joy and happiness radiating from Mr. Colman's face as he tells of the great time he's had coaching. "There's nothing more exciting for me than to watch my team run out on the field to play Yale. And it's the same excitement as a conductor feels when he sees a large audience, and raises his arms to begin a symphony. . .There's a tremendous amount of excitement beating those rascals . . ."

Mr. Anderson: Football

"I coach because I enjoy athletics, I enjoy young people, and I enjoy competition." Those sound like the traditional reasons for "why," and it's true they are. But they also mean something real to Mr. Anderson. His comments that follow struck me in that they were not what I expected from a football coach.

Mr. Anderson explained at length the athletic system at Middlebury, talking about prospective students interested in coming to this, or any, college. Suppose "he wants to get the best education he can, but also wants to participate in sports. Remember, he wants the best education first. This department gives him the opportunity to participate in athletics. I don't think it's right to say "no" to a kid who wants a quality education and also wants to participate in athletics. I think it's absurd for a boy to play athletics for four years and take no other part in the school. I don't care if you or anyone disagrees, I don't believe in it!"

Mr. Anderson has coached at B. C. and Dartmouth, and keenly recognizes the differences between the two opposing types of athletic attitudes. He emphatically maintains that if a school can attract quality students that are also top athletes, the school cannot help but raise its caliber by accepting them. He feels that to develop winning teams can only help the college as a whole in the long run.

Why does he feel that athletics are inherently valuable? "They are a carry-on to later life. Receiving challenges. Competition. Competition is a part of life, and there's no better place to learn it than on the field. In a game you meet the necessity of making adjustments, and you learn to react to some of these problems, some of which you will meet in later life." He is arguing that the very fact that a player is forced to react to handle a certain situation, allows him to understand all the various aspects of meeting problems, of any nature.

He sees an example of the inherent values in football and sports in his team's first victory this year, after having lost five straight. "Do you tell me that there's no intrinsic value from that ballgame, when they could have packed up after the Hamilton game? But they came back and beat RPI. We've had plenty of downs this season, but the players have taken them well. You're always going to have downs." Later in the interview he added: "They came **back.** I had self-satisfaction. I want to win, but there are many other things besides winning. I'm interested in the kids that play for me. If they have a problem, I want them to come talk to me about it." Mr. Anderson was at this point twice as emphatic as he had been throughout the interview. What is printed here is only a small portion of what he said concerning this interest in the students. He told me that at Dartmouth, he kept track of each player's grades, not just during the football season, but throughout the entire year. If players are having difficulty, he wants to help them solve it. He is continuing this practice here at Middlebury.

Although he mentioned many values to be gained from athletics, the above ones will suffice to give the readers an idea of his stand. His conviction concerning school spirit as directly related to winning teams came over strongly in the interview. "I'm convinced that what football did to Dartmouth was to raise the spirit. A winning program. There is no question as to what it'll do for the spirit here at Middlebury! A winning program brings the student body together. It does! And it's because of spirit." **Our school spirit will get better. Mark my word!"**

Mr. Walters: Basketball

"I'm fulfilling a desire I've had for a long time. A male fulfills himself in his profession." Achievement and recognition of his peers is a strong motivational source. Mr. Walters [illegible] that coaching is important because "we share the young people's emotions. Along with teaching specific skills, I'm teaching them values that are not only necessary for basketball but for life and a profession the student will pursue. A major part of my job is imparting to my players my own values." He tries to build a team that is as near a perfect unit as possible. He maintains that "we are as close a knit group off as on the court. Our behavior off the court must sustain our behavior on the court. Already this year, after three weeks of practice "we've developed pride and loyalty toward the team and towards one another."

Mr. Walters feels that athletes, more so than other persons, tend to be emulated by people, especially young kids. He therefore feels responsible to those kids for directing them in the best way possible. This is done through the manner one participates in athletics. He sees this as a definite "responsibility to the community," and also shows the importance of sports to the community.

Like Anderson, Mr. Walters appreciates what spirit can do for a campus, and notices the lack of enthusiasm here at Middlebury. "Apathy on the part of the students and Middlebury College is a symptom rather than a cause of our failure to win in athletics. The fact that we have not been winning is not because of apathy. The failure to win breeds apathy. If we start winning, the spirit will pick up." Above all, he emphasizes the importance of spirit on individual squads. He says his main job is to produce an intense form of companionship

(Continued on Page 19

Build Something

Don't spend all your time
in study. Try building
something for your room.
See our

Idea Center

for suggestions.
We can supply

BOARDS PLYWOOD
PAINT
HARDWARE TOOLS

Goodro Lumber Co.

East Middlebury, Vt. Tel. 388-4915

The Treadway

Middlebury Inn & Motel

MIDDLEBURY, VERMONT

MEET OUR NEW CHEF
At The

Candlelight Buffet

Friday 6 - 9 P.M.
Featuring Our
STEAMSHIP ROAST OF BEEF
ROAST TURKEY
BAKED GLAZED HAM
$4.25

Pine Room — Saturday Nights
Brian Curry - Folk Singer
10 P.M. to 1 A.M.

Tel. 388-4961

Good Food, Drink And Lodging

Religion

The four members of the religion department, Messrs. Ferm, Scott, Nuovo, and Pullapilly, had various reactions to the **Campus** questionnaire, covering anger, quiet laughs, perplexity, and a few shrugs of the shoulder. Many questions were answered similarly, but the most important part of the interviews were the tangents that each took.

All four stated that the reason they teach is because they enjoy it. Mr. Nuovo added that he liked "making students aware of something that is in themselves." Chaplain Scott stated matter-of-factly that "I like my subject, I like my students, and I like to teach." My Pullapilly's main concern was "I wanted to have a role in education because it's changing society. I want to be a part of this."

The simplest way of presenting the question-answer phase of the interviews will be to run through each with each professor's reply.

Campus: For what role are you preparing your students?

Scott: I'll be damned if I'm preparing him for any role! That's his business. As a teacher I have no covert designs.

Ferm: I am not interested in any kind of professional role (for his students).

Pullapilly: I don't think a liberal arts college should prepare a student for a career but for life.

Campus: Do you see differences between disciplines?

Scott: "Humanities require greater speculative effort on the part of the student and the teacher. This is one difference between humanities and sciences . . . The expert in religion at atempts to systematize it, and point out how and where it comes up in other fields." Mr. Scott feels that the religion department is necessary and distinct from other treatments of the subject because it deals with only that concern.

Ferm: I don't see any fundamental differences between disciplines. The subject matter is different, but that's all.

Pullapilly: All disciplines relate to each other, but put together they represent the condition of mankind.

Nuovo: In other departments, religion is treated only limitedly. We deal with the phenomenality of religion — an amazing thing!

Campus: Are you limited by an established system of societal values?

Scott: Of course I am. Nobody escapes his own history. I am aware, I try to be aware, of these systems of values. I can look at them, but I'm still a part of them.

Ferm: "Yes; but it's that which I always want to question." Mr. Ferm continued to say that he did not think there were any definite "establishment" values that are held by the majority of the society. "I don't think there's this grand scheme. This idea of an established system of societal values is largely a myth." To explain this, he mentioned that not everybody feels the same way towards the Vietnam war: there are many who are against it, but also those who are not.

Nuovo: Yes, obviously, I exercise some role in society. I don't believe society is using me, I don't consider that I am limited to the establishment system. I think it's possible to be intellectually honest in this society. I don't believe my, your, or anybody's mind is a kind of epi-phenomenon.

What the professors are basically saying is that each and every one of us is limited in his outlook by his own personal environment. It is through teaching and the contact with many different people with many different backgrounds that each person, student and teacher alike, can study and come to grips with their particular limitations.

Campus: Are you an instrument of society?

Scott: Hell no! I'm not anybody's instrument! I don't want to be. I'm instrumental to the college, but I am not being manipulated.

Pullapilly: I am not an instrument. I am a creator and transformer of society. I am a member of society, and I serve a function, but I am not a tool. I serve to clarify the goals of the society.

Campus: Are you reinforcing societal values through the students?

Scott: I don't think I can say anything to that question.

Nuovo: I am not in any sense exerting any effort to get students to conform. I am reinforcing openness. I am not claiming to be as open as I would like to be. Everyone exists on many levels, and whereas our minds may be open, we are to some degree a product of our society; but you can be critical of what you are, and you can change what you are, although you will probably never achieve this to the degree you would like.

Campus: Mr. Nuovo, are you limiting perceptions?

Nuovo: **NO!**

Campus: Are you expanding them?

Nuovo: I would hope so.

Campus: But **are** you?

Nuovo: I believe very strongly that I am.

Intellectual Honesty

Mr. Nuovo's principal comments were related to the purpose and value of studying religion. "Religion is a formidable part of human culture, and we are providing a service for students to investigate what has happened in the past, and what is happening now. Dealing with religion is dealing with something with a lot at stake. It deals with very real questions, and these are answered in religious systems. The very way you handle it requires a lot of intellectual honesty. Critical study of religion develops honesty in facing individual and "world" situations. I teach religion because I feel a person must be absolutely honest. Teaching is direct, either through your own example, or by making the student realize intellectual honesty himself. Religion is probably the best (discipline) in pursuing the goal of making others come to an understanding of intellectual honesty."

This honesty is important for "the capacity to recognize your own mistakes, and to recognize the limits of your knowledge. It is good for itself, but it also has immense social significance." With this Mr. Nuovo posed the problem of the Vietnam war, how if society placed greater virtue in being "intellectually honest," and he means the entire world society, not just American, instead of being scared and hypocritical about it, everybody could reach a more peaceful situation here on earth.

But to return to the religion department. He continued by stating that "man deludes himself more in religion than anywhere, and it's the area most fitted for intellectual honesty." (A pause.) We must ask: "Why does religion persist even when evidence shows that the basis for it is false?"

Ultimate Questions

Mr. Scott took the course of explaining exactly why he considered religion necessary to the college community. The religion courses "provide an opportunity for students in this community to learn something about religion, which is a universal component of our society. There is less precise information and understanding about the religious traditions of man than any other subject. Man cannot escape his culture, and religion has been powerfully involved with making this culture. Religion reflects man's interest in the ultimate questions of human existence, and these questions are important to most people. I hope the knowledge will make him (the student) a more humane and appreciative person. I can't see how it can help but make him a broader person."

To introduce the subject which Mr. Ferm and Mr. Pullapilly deal with in depth, Mr. Scott's personal conception of teaching itself follows: "There is no substitute for human encounter. When I walk into a classroom I am primarily concerned with transmitting knowledge, in the way which is most effective: between teacher and student."

"Learner"

Mr. Ferm made one thing very clear right from the beginning: "I don't like to be called a teacher. I'd rather be called a learner." The purpose of a learner, whether student or teacher, is to gain "appreciation of the subject matter, learning how to ask questions." Both student and professor must share themselves to reach "an understanding of the society of which they are a part, and to get an understanding of who and what each person is." "This is the way I really see things happening."

Common learning experience.

Mr. Pullapilly had many interesting ideas on the topic of education, which are simplified to mean "a common learning experience, where both my students and I learn. I detest the teacher - student disparity. Interest should shape the course."

Campus: Does this happen?

Pullapilly: No; because teachers are too old fashioned and set in their habits — and students get used to this. When someone tries to change this, as I have, students are confused.

Higher education should be, in his eyes, as normal and natural a method as when a child learns to talk. "College should be a living experience. This goal is not accomplished. I'm not sure if it's worth paying all the money to come to college (meaning American colleges in general, not Middlebury solely)."

Campus: Why did you become a teacher?

Pullapilly: "I didn't come to Middlebury for money. I came for stimulation, for interacting with bright students. I have dedication. I came to give something of myself. Students should come to college with their own beliefs and traditions, and should share these, and add to them. This is not done, because the courses are too regimented. Same books, strict syllabuses and students go away with the same views. To overcome this I order oral prepared reports, so everyone can benefit. I don't believe in off-the-cuff discussions. I want students to find something fascinating (during their reading), and then talk about it. I would like to have the faculty live with the students, sit around in pajamas, smoke, have a beer, some food, and talk. Dorms are the best classrooms there are.

I want him (a student) to understand where he came from and why he is. That he's a product of history. To understand this culture better, discard what is bad in the culture and enrich what is good. An integrity toward himself. My role is to trace the history of religion, that which has permeated the structure of the society. Whether we like it or not, we must realize this, and perhaps we can change it. But we can't change it unless we really know about it."

"Jesus in a nutshell."

Intellectual honesty, ultimate questions, learner, common learning experience. These qualities that only a human mind can handle form the foundation upon which the four members of the Middlebury religion department build their own separate teaching lives. It seems clear that knowledge itself, and the mature use to which it is put, are the prime concerns of these men. Some statements might appear idealistic, but if they are, where else but in an academic institution does idealism belong?

CLASSICS

WILLIAM HARRIS

It seems to me that something is wrong in the society. It is an engineering society, its successes have been in the area of engineering, they have not been in the area of the art, not in the area of social engineering, but the areas of straight physical engineering since the time of the industrial revolution. We really work there, but even so, this doesn't save us, the whole society doesn't work as a unit. Look at the war, look at the internal war, look at internal impoverishment. The richest people now have new rising problems of heart disease and mental illness which apparently we didn't have at an earlier date with the same frequency. Look at the outside world you get one picture. Look at our inside world, inside the college, the little universe. I have a feeling that we are stuck with an industrial managerial educational system.

In the early fifties at the point at which there was a panic that the colleges were not going to survive, college presidents made contact with foundation leaders; a certain alliance was reached — I think this is common knowledge, this is no secret or evil thought— to save the college in a certain way which involved seeing the college in the same way as the society. At this point, the college became more closely joined to the society in its new role of producer of people for industrial-managerial positions on a plug in, plug out basis.

The college experience is often disciplinary, in the sense that the student learns to do the work of the teacher, rather than do his own. If he does his own work, he's going to go off on his own, he's going to do work which the college now doesn't permit. We stress discipline, we stress orderliness, we stress analysis.

The thing that has struck me this morning is that the society is busy making blueprints. Let's call them blueprints not ideas, for the moment. Society in possesion of civilization; that is about the level of where we are. This is analytical; this is descriptive; this leaves us with a blueprint. I am equating the blueprint very much with Plato's idea, or in that range of an idea drawn from a thing. The artist or the maker of a civilization has blueprints from which he is making objects. That is projective, not descriptive. That is creative, not analytical. The ideal world in the center is that little no man's land, and I think Plato sensed himself caught in that as some point. He was a very artistic and creative man, on the one hand, yet he lived in a big, moving, dynamic society. He saw that he could draw blueprints from society, also he drew blueprints for the next society, the ideal city. I was thinking, as I was trying to draw these ideas together, that our schools are only in the first stage. It is as if we were all engineering students, concerned with masses of machinery that have built up and we are required to give specks. We are going to work out speck sheets and that requires one kind of mind; a mind dealing with the things you know. If you are going to write a term paper, it has to be accurate. It mustn't be personal, it must not have evaluation. It must deal with what is there; not even with what you see. Don't say "I see something different," what is there is what has become important.

Now, on the other hand, turn to Muirhead. He has ideas evolving in a painting. He can almost see it. It is going to take a lot of the effort to get it down on paper with the paint and the material. But he knows of this relationship, he knows how he is going to do it. A man has an idea of a table, he is going to make a table. As he makes it, the fusion of the idea and the table becomes complete. The table, in a good piece of work represents his idea. That is another world. That is a very different world, and one that we are not attending to both in our society and in the institutions. We are not, in educational institutions, getting that straight at all. We are doing all the first kind of work. Our term papers are blueprints from materials, they are not bluepints from which you can make new stuff. In other words, I am saying that the kind of mentality that is running our society and the kind of mentality that is projected in our schools as a reinforcement to that society is one that can hand down civilization, but could not reduplicate it. Academic people least of all could make a new word. Although they have got the specks, they cannot make a new one. Now we are getting in a funny situation in a very strange and impotent world. We are getting to the point at which the artist is being called upon to give in symbolic form a statement. "Can you make anything?" "Can you do anything?" he is being asked. He says "Yes, I can form an idea and then I can make a painting, I can make a sculpture, I can make something that no one has ever seen before." Now what he produces may be worthless, but I think that what the artist is saying in the same breath is that he could make the Athenian Empire. I think that those things are very much nearer than we think. You get a cross point in people like Edison who had a certain gift of making but at the same time turned this into a specific engineering thing, so that both functions went together. Then he could make the blueprint for the electric light. He could take the society and feed the society certain things that it needed.

It seems to me then that the qualities necessary for the making of a civilization are: blueprint gives object. The qualities that we are using in our managerial-industrial life are: making a blueprint from what is, object gives blueprint. The qualities that our school is using are: object gives blueprint .Almost universally the courses fit this pattern. The few which do not are apparent — the art courses, for instance. The Science courses should be in this category, but I don't think that they are. Some Science programs at outstanding schools are, where ideas are taught. But scientists are still thinking "What is here on the lab table and can I draw up a proper lab report?" which, again, is a blueprint.

Look what the Social Sciences have done. They have taken the world and have gotten the blueprints for the world. In the process they have emasculated themselves of values and value judgments, which in the twenties were learned to be dirty words. Now they have all this data and now they are trying to figure out how to make a society. But can they engineer a society? No. Social Science will often tell you 'We are only scholars of fact. We are not formers." Now we realize that we have to have people to do the creating. Those who can hand on civilization are extremely important, obviously. We have a lot of them now, as our society has been engineered for them. We also need, though, those who can make a civilization. If you can make one thing you can make civilization. You may not be able to do everything, but you are in that direction. This incentiveness can be done by a creative engineer, or, above all people by a philosopher. But look how philosophy courses have been reduced to getting the blueprints, say, on Kant. Instead, perhaps, the student should form the blueprints by the time he is a Junior, then by the time he is a senior, he should put those blueprints into a system, devise a philosophical system of his own.

The Greeks are in a very peculiar position. They apparently were not fully literate by the fifth century. They were converting from a noral-acoustic society to a print culture society. At that point they were in a very fertile position, having both trends. As the print culture came in certain tensions probably existed between the two. I think that they are very fortunate in that. Another thing about the Greeks is that we cannot even comprehend yet. But we read them wrong, we still read them as if they were Victorian gentlemen. The Greeks are diferent. They are so different that they can help us to see ourselves. In that sense, they are no better than any anthropoligical study. Essentially, it is looking at people and gaining from that.

In Greek you take the blueprint of the language and the literature. That usually ends your college career. I would like to feel that as somebody gets his blueprints he wonders what to do with that blueprint. I had a student a couple of years ago who made a collage as his final project. He took the blueprint of literature and used it as a taking off point. I would like to see everyone involved in learning blueprints, then turning those blueprints into an object. It can be any object, for then you have gone and done something, not just for the sake of doing something but because that is the way it goes; you get a blueprint in your head and you work it out. You do not stop before it is completed. When that becomes an instinct you become a much freer and happier individual. When you look at people in our society who are tight, when you wonder why people on the faculty are tight, if you look closer, you find that they are the ones who don't have output. Many faculty, most faculty don't have output. They may write a letter or two to a journal, but they don't have output in the sense that, say Muirhead has output. I think that Kerrigan has output in his classwork. He doesn't need a publisher or anything, he is involved in what he is doing. He spends all day in his office putting that stuff out. It has nothing to do with the value of what he is doing, it is creative in itself. He has an idea and he is putting it into effect. But most people in the academic world — I have taught in three schools — do not have any product. In that sense they are dangerous people. They are bitter, they are tight and so they are dangerous. They go back finally to watch television, because they don't have anything better to do.

Since the period of the early fifties which we talked about earlier, the college has not served as a corrective to the society. Instead it has gotten to be a reinforcement of the society. When we got the big businesses sending their recruiters onto the campus to hire, that was a pretty clear sign that we were working hand in glove with the society. There is nothing wrong in this, but this should not become our aim, it should be a by

product. We don't say it is our aim, but I think it is. Big business now is apparently getting worried because they are not getting people coming to business from the college. Their cultural improvement program has fallen very badly. This came from the students, not the faculty.

The faculty have been bypassed. They are willing to do the work of big business, without even knowing it. They have no idea, but a tight little senior paper written in impersonal style without any values, a plug in plug out paper without personality, is serving business. Pack once was furious and said that he could take a stack of his students' papers, throw them on the floor and pick them up and not know any one from any other one. We have created a cult of anonomity-where does this fit? G.E. and IBM. At the lowest level administrative jobs.

The surprising thing is who it is who is beginning to break up this pattern — that is, the students. They are the ones who are revolting. They won't go to the big businesses, they will drop out of colleges. They make their voices known. They want to share their ideas. They want to tell the college how they want to be taught. The only hope I have is that the present student revolt gets so outrageous and goes so damn far that it will break up the complacency of the structure of the other relationship.

For instance, UVM, a conservative little university, with conservative students is making binding arrangements in every department with its students. They are arbitrating, we are not. The students there want to be involved in hiring, not in an advisory position, to decide on the people who come to teach them. The students must be very dissatisfied, they must have specific things in mind if they even mention this. I agree with them heartily in this position. I don't know if they should be involved in the way that they suggest, but I think that their gripe is right. They take themselves seriously. They are not going to just go along with society, they want to be taught by people who will not necessarily go along with society. Their hearts seem to be right in this.

The school is not serving as a corrective right now, but the students are learning in that direction — only the students, as you are not getting any help in that direction from the faculty. The faculty are the lost people in the colleges. I think the administrations are doing a coherent job bridging worlds with funds from outside which the colleges need or will go under. They are accepting this, which the students don't want or are not sure about, and the faculty are somewhat lost in between. I think the faculty members in a very thoughtless manner are just doing the business. This they don't realize. When you take a brilliant term paper—a 95—and, say, it comes in twenty days late, and the teacher takes off two points a day, then another set of rules is at work. How can brilliance be conferred to mediocricrity by tardiness? We are using other rules of the time clock, of the business appointment, of the business letter that didn't get there until two weeks too late and the sale was made. We are using other data and are not attending to our business properly. I think that our schools are shot through with this. Additive and cumulative grade books should be thrown out. What are we doing with an automatic, minor, not too accurate system when we know that personal evaluation of an individual on a serious and sensitive basis, taking a lot of time, but only done once a year, can give other, deeper results. How is it that we are still using grade books with points and additions and averages when we could find out what a student has done and be in a position to advise him on what he should do?

How is it that there is a one way energy transfer process from teacher to student? How can you have any kind of a decent relationship when it doesn't work both ways? What can a student give to a teacher? A teacher is generally one generation up from the student. He should see that working with a student whose mind is not yet fixed in a direction is an extremely valuable experience. Talking to someone of my age and experience is very different from talking to a student who has 360 degrees of potential development. The student can, for instance criticize my work in a very different way than my colleague can. My colleague is basing his criticism on everything he knows and everything he's done. A student is criticizing with doors open. I don't know that the students' criticism is better, but it is part of the world, so it has to be reckoned in. I need to know, because until I find out where you are and where I am, I can't teach — I can't do anything.

We are very crude psychologically in one sense. That is, a student walks into a classroom, and a man with cribbed material stands up in front of a class and reads it. The students take the material down and it becomes cribbed again, and they crib it in for an examination. Most material of most teachers is most of the time cribbed. A teacher knows when he teaches his own material—his discoveries, as against things that are taken from a book — not even a foreign language, but things that he has gathered from books. That is not his own material and should never be taught. But that is the system. Did you ever hear of a teacher who got fired for "plagiarism?"

I think a teacher has to be seen as a coordinator of things that don't come together normally. Teachers now are serving as coordinators of smaller and smaller circles of competence. Specialism in the graduate schools ha sgiven us narrower and narrower groups. But what we need is breadth, and people who can orient things that just don't generally come together. I think that the weakest thing in the educational system is lack of concept making. The inability to deal with abstract concepts which shows itself on every level is our most serious problem. Without concepts, you don't have a society, you don't have art, you don't have technology and engineering either.

I would like to see a student's time divided in three ways. I'd like to see a student spending a third of his time learning material handed down from the past, hard factual material; it could be math or Greek or anything that you have to really crack your head against. See if you can accept the information that's coming down from the past. Work it out and form it. The learning of other people's knowledge would be one third. The next third would be the forming of abstract concepts. It could be talking about science — not baby chemistry — —but thinking, probing, on an abstract basis. Then the third thing, and I think that these all fit together is some creative act, taking the blueprint to the object. This could be making stage scenery, it could be making pottery, it could be a high form of the art like painting, or a relatively low form like carpentry. It could be socially done, like dividing a courtyard up to make a certain scene possible for a play, or get a room and divide it and paint it in order to develop it into a classroom.

If you have these three things, they also correspond to past, present and future. The past is the handed down knowledge from the past. The present is the function of the imagination, for although we usually think of imagination as being in the future, it is right now. And then work, which seems right now, is actually in the future because the blueprint goes into the next minute, and the next hour. These three functions seem a little academic and tight, but could really be quite good. Man, as Korzybsky pointed out, is a time binder and must use three functions together so that his past can become his future through the present. As a time binder your first business would be to bind time in all dimensions right now. Our schools which are so heavily oriented toward the past can not bind time because it doesn't recognize and use the other side of the coin. I think we could work a whole educational philosophy out of this. We could have a three course program, in which you have three types of courses and the student must take one of each. One such program could be Greek, philosophy and design. That'd form a beautiful balance, I think.

Students should become together through education. I never get the feeling that they do, though. Best students can be least together persons. They get together more by other things, by dropping out, for instance, but the whole idea of dropping out of college to get together shows us that something is wrong. Some people say they get together from drugs. Nobody says he gets together through his work, in the real sense of pulling his whole head and soul together.

CONTACT LENS WEARERS
We Have: Contact Lens Cases, Wetting Solutions, Soaking Solutions.

PARK DRUG STORE
MIDDLEBURY 388-2522

"Try The Drug Store First"

COLE'S MOTEL
MOTOR COURT & RESTAURANT

14 Modern Motel Units
Modern Heated Cottages

2 MILES NORTH ON ROUTE 7

For Reservations Phone 388-2770

English . . .

(Continued From Page 13)

Chandler Potter

After commenting on the ambiguity of the questionnaire, Chandler Potter, Wright Theater's designer and lighting technician, feels perhaps that, in the art world, part of the motivation for becoming a teacher involves the need of a steady salary to support a family. But more importantly, as the artist has generated within himself an enthusiasm for his particular work, he as a teacher, gains a sense of fulfillment from communicating to the student this enthusiasm. If a teacher achieves such a communication with the student he can consider himself successful though Mr. Potter finds that such communication does occur some of the time, it cannot and does not occur as much as he would like it to, i.e. all of the time.

Mr. Potter's discipline is that of the theatre — one involving the tasks of entertainment, a community and of interpreting a community for itself — one which must function in relation to contemporary plays as well as to those for the student, but part of his general education, for it involves a look at cultures past and present in the effort to create in relationship to the specific needs of a particular production. The student works in a subgroup of the college community (eg. a production seminar) for one goal, and this goal becomes a part of the larger communtiy — campus and off campus — as an event, a performance. Mr. Potter himself, for the most part, is not preparing the student for a particular role, as few students concentrate in theatre design. For most students, it is another experience in the general scope of their education.

The theatre design students' role differs from that of a performer in that his relationship with the audience (which is the community) is a more indirect one than that of the actor — the design student concentrates on the environment in which the actor directly relates to the community. Mr. Potter points out that while other members of his department are more concerned with the literary interpretations and verbal communications of a play, he and his students must create the visual components. As a background for this visual role it is useful to know as much as one can about the staging of the past in order to form some conception of the style and gain a sense of the abstract. The principals of design and lighting are incorporated with these ideas to the formulate an understanding of time — space in relation to the physical plant. Mr. Potter observes that in creating, one must draw upon one's knowledge and experience in an intuitive way — logic doesn't always come to the rescue when trying to solve the problems brought about by the limitations of the stage. One can teach the technical skills and knowledge, but this intuitive feeling for the medium must come from within the student. In any of the other arts it is the same way.

If study of the past to apply it to the present and future makes one a kind of instrument of society, then Mr. Potter feels that he is one. He quickly points out, however, that there is no standardized part in the theatre — there can be no emphasis of a specific mode as the epitome of greatness. The theatre in one place or another is part of the avant-garde. Its people are not at all an ultra conservative group. Theatre is at its strongest in society when it involves most types of people. When it becomes limited to a particular audience, it becomes effete. Mr. Potter feels that it is easy to slip into such limitations when a troupe becomes particularly comfortable with itself, but if a group remains open to new people, this can be avoided. If a college theatre uses an art-for-art's-sake approach with a particular minority audience in mind, "it's in bad shape." Mr. Potter does not wish to reinforce or maintain any established system of values with his students, but encourages them to use their own personal method. He is always developing and re-developing his own courses. In such a way, visual and auditory perceptions are broadened and new perceptions are discovered. Mr. Potter, with his students, seeks to precipitate new perceptions and to find new perspectives for old ones.

Madelon Gohlke

Madelon Gohlke, in her second year here at Middlebury, feels that she is still very much in the process of answering for herself the question of why, exactly, she is a teacher. She notes that the questionnaire covers a range of concepts which can be discussed to no end, but that she wished to try to respond, though cursorily, to the questions at hand. Having gone through undergraduate and graduate schools with the idea of teaching — not originally for specific reasons, though then again not arbitrarily decided — she found through new perceptions that teaching seemed to be her field. Because her first year of teaching imposed difficulties and was more or less a time of discovery, Mrs. Gohlke only now, in her second year, feels more at ease in her student - teacher relationships.

Her sense of teaching grows out of her sense of reading and from trying in some way to convey this sense to her students. She finds reading an illuminating experience which helps an individual to examine himself in ways which would perhaps not be apparent otherwise. Mrs. Gohlke brings out in class the interplay between the reader and what he reads, and strives to illustrate the importance of this interplay — that involvement in literature leads back to a self-awareness. She finds the structure of teaching helpful in that one can talk about things in a flexible form which is often difficult to approach in a personal situation. The renaissance, Mrs. Gohkle's field, does not mitigate the complexities of certain problems, but gives a sense of confidence in coping with these complexities.

The student - teacher relationship is a two - way thing. Mrs. Gohlke is not only interested in conveying her thoughts, but in learning from the students as well. The relationship is a dynamic situation in which different perspectives are provided by both student and teacher — perspectives that possibly would not be generated by the individual.

"Teaching is most satisfying when you're mutually attuned," Mrs. Gohlke observes, "but there are all kinds of ugly things that get in the way" — say, when the teacher is unsure of himself with his students, or the students themselves have jealousies and fears which they bring to class. She points out that a person is developing his own identity in literature because he is always trying to perceive in which way his direction lies. There is a point when one sees definitely where he is going, and can then proceed more directly toward a particular goal.

Mrs. Gohlke is not an instrument of society in that she does not think of herself as working from the outside (the social structure) to the inside of herself, but must work from within, thinking in terms of individuals. There is not an immediate applicability in the idea that the study of literature will make an effective individual in society. What the student becomes comes from within himself and relates to how he applies his readings to his development of self-awareness. Mrs. Gohlke cannot convey a particular function of a piece of literature, as it is the student's own decision, stemming from his sense of himself. As this sense develops, the student can discover where he works best.

She observes that a lot of teaching doesn't have immediate results — that one is not always instantaniously illumined by a course. The student doesn''t always find a particular vein immediately apparent until later when he, perhaps, works with the material from a different perspective at crack-up which it all solidifies. Teaching, for Mrs. Gohlke, has revived all sorts of interest and ideas in this way. "You have to allow for a sense of development, anr relax a little your expectations of a certain situation. A person grows and comes back to things."

If, as a teacher, one helps a student find what his own role is, he is then really effective. A department ought not to have one method of teaching, because "what you derive as a student is connected with different perspectives." No one person can look at things completely as another does, and consequently need not necessarily have a perscribed philosophy to fulfill.

Robert Pack

After remarking that the questions required answers far too long and complex to completely respond to them in an interview, Robert Pack offered the following commentary.

The position of educator is not exclusive of personal relationships, and in this capacity, Mr. Pack strives to relate to his students as "friend, father, and fellow human being." Further, the teacher functions also as a student, and the resultant is one in which the student in short standing is guided by a student in long standing. Mr. Pack loves talking about literature, and finds it humanly satisfying to do so, with other people. He finds it valuable to see how people approach things (which he has pondered for a long time) for the first time. Pack is a teacher sees himself partaking in "another precious form of human contact." He strives to communicate his fascination for the work at hand, and tries to respond to how the student's imagination deals with a particular work. Mr. Pack does not consider this procedure a method, but more of a sporadic, intuitive response to the student. "What may look like a method is merely the shape of my own personality."

He states that the specific role of a teacher is to inform students as to what is there — i.e. what books are to be read and what constitutes our literary heritage. His significant role, however, is to aid in the humanizing process that these works encourage. The study of literature is the confrontation with human suffering, but this suffering has to be transformed into sympathy or understanding — as Wordsworth said, ' "A deep suffer-

(Continued on Page 23)

Athletics . . .

(Continued From Page 14)

among his players. Both he and his players must share their emotions, and through this close communion each person will build a greater character.

Mr. Forbes:
Hockey and Baseball

…. Forbes concentrated mainly on the competition and leadership aspects of sports. "Competition is harder in sports. The qualities necessary to handle competition "will come out of athletics quicker and more forcefully."

Campus: What about those who don't participate in highly competitive sports?

Forbes: I think they're missing something: competition. But if they don't have the desire, that's fine . . . I'm going to help my kids to be competitive, to try to win. It makes 'em a little bit better sometimes."

One of the things he enjoys about coaching is coming into contact with the students. "I talk, and they listen. I tell them things that have happened to me, and it rubs off, and this makes them better men."

Concerning the importance of athletics, Mr. Forbes said: "I think a lot a people enjoy watching. It's an outlet, a morale factor for the whole student body. I'd say that most people who play sports enjoy them, and I think this shows why they're important. Sports are growing, everybody's doing all sorts of sports, golf tennis and this shows the value of 'em."

Mr. Hess: Lacrosse

Mr. Hess presents a slightly different view from the other coaches, in that he concentrates mainly on the skills and determination that go into producing a winning team. He sees physical education as instruction in [illegible] over activities for later life and all the time," while in [illegible] egiate athletics is sort of [illegible] nors coarse." In both [illegible] students are forced to do some things which are unpleasant but "even though you don't [illegible] it may be good for you."

Concerning the values from sports, "they've been said too many times, but they're true. These things are what are important to me." He sees a simple reason why an athletic department is necessary: "People want to participate in athletics. Thus there is a need in society for someone to teach them how to play. This is what I was trained to do, by my own choice. Background makes a difference in how you teach. Ideas are changing as to how and what I teach. The method of teaching varies also with each level of competition."

Mr. Hess elaborated on this conception of competition. "Every time we play it's an examination. Our goal is to win. We're trying to teach boys knowledge in whatever sports they play," so they will be able to do the best job possible. "Knowing that you've done a good job" is a concept Mr. Hess attempts to transmit to his players. "We strive to do the best job we can, individually and collectively."

Competition is not a figure of speech nor a barbaric obsession with Mr. Hess, but rather a rational drive that he wants to instill in all his players. "The course must demand a lot of work out of the individuals, but it must allow for rewards also. Playing among yourselves does not accomplish this. So to win a game you must beat someone, not just have him lose. There's no sense in playing someone either a lot better or a lot worse than you. You cannot gain any satisfaction from that situation. A participant wants to compare his ability with outside opponents that he doesn't know."

Kelly: Intramurals

This interview will present many values which all the coaches feel are a part of athletics. "Self-discipline is very difficult, but in a group it becomes easier. Responsibility, socially, for we have to relate to each other. Longetivity in life by being physically fit. You can blow off steam, get rid of superflous energy. Recreational value is certainly there.

"As an instructor it's really good to see kids improve and learn some motor skills. I like youngsters. I like to be with them. I like to give and take with them. It's the *one* time of life that they can do and say anything. We make them do things down here, and it helps them, never hurts them.

Mr. Mackey: Track

Considering the attacks on the value of athletics, this next interview is very important. Mr. Mackey makes several relevant points about school spirit and the concept of tolerance, which seems to be forgotten by many people, among them those who criticize sports.

"There must be an understanding on the part of the coach and the player — a give and take. A team is a conglomerate bunch of kids that are individuals mainly. The coach must try to understand and get the best out of each.

"We used to have good school spirit: bonfires and pep rallies before the games, good support for the teams. True school spirit is to support a team when it's having its miseries and hard luck as well as when it's winning. With greater morale people are happier and cohesive. I don't see why so many people object to so much today. Everybody must develop his own sense of values and must develop a sense of tolerance for those of others.

"Over my coaching career I've seen many changes in values." He went on to say that some turn from disinterested athletes into great ones, while others start as good, devoted athletes and then turn around and quit. When the latter occurs he is always sad, but does not force students into doing what only he or the athletic department wishes.

"I'm happy with the perspective of athletics at Middlebury: not an over-emphasis in relation to the academics and social.

"The greatest rewards of coaching to me are some of the experiences, some happy, some tragic, that I've had, and the friends I've made.

"Athletics stand (in his mind) in strong standing in the field of opportunities for those who wish to take advantage. And those who don't should be tolerant. Every department in the school strives for excellence, and since we have a program we should also strive for excellence, within the limits the colleges puts upon us."

Women's Physical Education

Whereas the women in the college are forced to be aware of the men's athletic situation, few men know anything about that with which women's physical education is concerned. The goals of the women are largely different from the men's, and almost reach a sense of aesthet[illegible]. Of the three women coaches that were interviewed, many different emphases were brought out, yet through them all there was this thread of appreciation for the physical world.

Miss Lick

"Physical expression is one of the ways you communicate. The purpose of physical education is the awareness of the body in different areas of sports, team and individual. An awareness of the body physical and how it moves in space. The dance is an example of how this is brought out. The difference in the different strokes in tennis, how you [illegible] the ball at the net as opposed to in the back court. Getting used to the body in water."

Miss Lick sees in teaching P. E. a unique opportunity to help the student handle and act upon situations. "P. E. is not unique in seeing the true side of students, but many problems that are otherwise smothered inside the student are brought out in the informality of the classes. But with the informality, there is a lot of emotion involved, which enables the student to learn something about herself. While this is happening, the teacher can observe and perhaps help if things go wrong. You don't always meet your objective in every student." But Miss Lick gave several examples of where she was able to help a girl who was in trouble, because she had been able to spot something wrong in class.

Much of the satisfaction, and the proof that she is doing a good job comes when students write and thank her for things she's done. "They do appreciate the exposure while they were here, which they might not otherwise have had. It's an educational experience."

Speaking on the values in P. E., Miss Lick mentioned the aspect of "fair play to others, giving the best you have to the situation, to yourself, to your team-mates, to your opponents. To others this might be interpreted as intellectual honesty."

She also talked about the good feeling from being physically fit and how this plays a mojor role in your everyday living. Because you do express yourself physically, it's important to communicate yourself in the best possible way. It also affects your actions: "You can't do your best when you're feeling bum."

Miss Towne

Miss Towne elaborated on these last points of Miss Lick's: "It's important for people to learn how to express themselves in a non verbal world. School is primarily verbal and written, and there is a whole other side to you. You are physical. There is definite communication through your personal physicality. Your mind is all holed up inside your head, but it can be transmitted in a physical expression. In a way, P. E. is the reverse of academics: in sports, in the beginning you think about movements and then they gradually become natural. When you begin to learn arithmetic, the multiplication tables are mechanical, and when you progress to calculus, you deal with ideas, things. I want to help people

"Seems like a waste to prepare the mind so well, and dedicate so much to its improvement, when if you don't care for your body that mind will not survive. If your body goes to pot, and dies sooner than you expect, your mind goes right along with it."

Miss Towne does not coach many team sports. "There is a place for these," she says, even though they aren't her field. "You don't want everything the same anyway." That statement is actually rather important, in that it further supports the need for physical education, or any discipline for that matter. It would be a dull world if everyone was the same. Physical education provides an opportunity for students to diversify. Whether a girl simply is exposed to this physical discipline, or she decides to commit herself to it, the purpose of the course has been fulfilled. "Education's purpose is to help cope with situations. Physical activity forces you to learn something about yourself." In other words, no harm can come out of the course, or in any event the student has been forced to make up her mind.

A large part of her views on physical activity center around the sheer joy of appreciating the body in motion, and what this does for you. "If you're happy in the world it makes you more effective in it. It's a good feeling! Makes you like the world, and this affects the things you do and it affects the people you come in contact with." Another aspect of the emotions in physical activity is the way you handle them. In any athletic arena you are always "expressing emotions: joy, unhappiness, frustration, jealousy; all in a non-verbal way. It's important to be able to control these emotions."

Miss Dorman

This interview flowed about as smoothly as any possibly could. Miss Dorman knows exactly what she's doing and how she wants to do it. The reader will quickly come to see this.

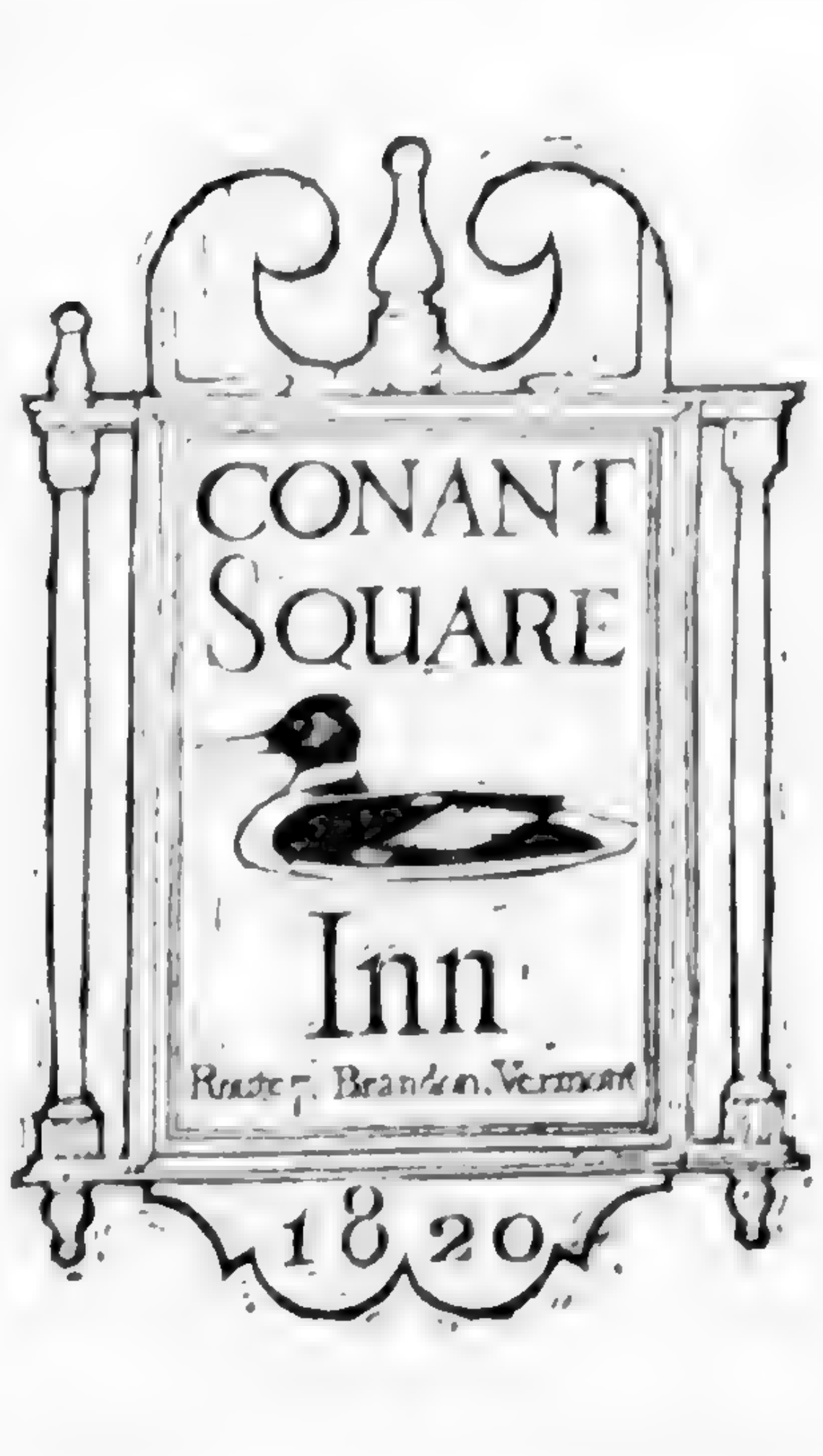
"First of all, I don't believe that it's my job to develop physical fitness. I'm not as concerned with whether they get physical exercise (mainly because she feels they are going to get it in

(Continued on Page 21)

FORGET THAT ● & % $? PRE-A
TAKE A BREAK

FISHER TRAVEL SERVICE

Main Street Middlebury, Vt.
Phone 388-7909 Office Hours: 9-12, 1-4
Saturdays by Appointment Only



American food
with a touch of
the continent

Dining Room
Cocktail Lounge

For Reservations, Call
247-6461

Luncheon 12:00 - 2:00
(Mon. - Fri.
Dinner 5:30 - 8:00

it's THRIFTY
Give Shoes
Another Chance
Quick Inexpensive Service
now at
JIM'S
SHOE REPAIR
12 Weybridge Ct.
Stop and See Our
Newly - Remodeled Shop

SEVERANCE'S
Citgo Station
44 North Pleasant Street
CITGO PRODUCTS
BRUNSWICK TIRES
EXIDE BATTERIES
Phone — 388-2067

RUSSIAN

I conducted each interview very informally using the questionnaire as a very minor guideline. I depended more on the natural reactions of each professor; in essence, each interview was a personal statement from the teacher. I was simply a moderator who maintained the continuity of the subject.

SAMULEL CIORAN

Against categorization of education

It bothers me to see too much time spent on the concept — "I'm the teacher, you're the student"

I don't think that a teacher should be bound by a certain role. I want to be a "pragmatic amoeba"

I have a different approach to education — I play it "by ear." I try to make literature, for example, a different and enlightening experience for the student. I try to deal with the feeling of Russian culture — —the Russian communism — I teach a different slant — not the "American" way. I offer a counter-balance for the student. I'm against the degrading categorization of students that "this is this" and nothing else. We shouldn't assume specifically set roles — that is, we shouldn't work on people's psyches. I take an individualistic approach to education — I'm open to a change in ideas just like the student. Without an open-minded attitude, I lose the feeling of being a teacher.

Requirements

Being a Canadian by birth, I was brought up under a more stringent specialized education than the American liberal arts program. Therefore, I see the American way — that is, a system of requirements — alien to my own conception of education. I believe that a student should not be forced to take subjects he wants to stay away from. The role of the educator is not to force, but to make education more pallatible to the student's interests. He shouldn't be screwed up because of a required course. The desires of each individual are hard to please, but educators are indeed striving to make changes. But, even so, education should and is bound to cause a certain amount of grief for every one.

I do believe that each student should work in a factory or on a farm — getting accustomed to hard work — before taking on the challenge of university education. A year before college a student should learn about society — and realize that revolution should not be confined to a college

ROBERT BAKER

Specific role of discipline in the community

A Russian course is a different experience at a liberal arts institution like Middlebury. Naturally, the question arises whether a liberal arts institution should teach a "tool course" like a language. A language course, however, can be an essential experience for the student if it combines the "tool" with the different concepts of the country. A student should be exposed to a broader range of ideas; in a language course, the literature can offer this exposure. Therefore, the specific role of my course is to give the student a greater understanding of the "tools" and the ideas found in the language itself. From a language course, the student should become aware of language as a manifestation of culture — and as a result possess something ten years after graduation.

Structure of course

Obviously, a basic language course is highly structured along standard lines; therefore, the occasions for opening up are few, compared to other courses. But, when these occasions for opening up and discussing "relevant" issues occur, the experience to the student can be valuable. This broader communication between student and teacher is very worthwhile. Education, in general, does not have this touch of reality in the course program. The term "relevant" is used in a short-sighted context why not broaden its scope? The most important addition to a student's education is the very exposure to the real world and the realization of other values.

College — an instrument of Society?

College should have as its primary intention the development of a student's own capabilities. But, because of the state of society, it seems that college is merely a prerequisite for getting ahead. When we ask, Does college serve its function? — Should the student be getting more? — Is the college at fault?, we are faced with the unlimited problems of the educational system. Anyone should benefit in ideal situations, but ideal situations are rarely found. A change in the established system has to be made. A break has to come about in the educational stream — it is the job for the liberal education to broaden one's horizons. But, the problem lies in the complicated question, Where do you break in?

Seventy-five per cent of the students in college do not belong there — some have not developed to a point where education will be meaningful. Possibly, the short-sightedness of high school establishment education is the trouble. I would suggest a one-year term of public service for the high school graduate — helping someone through Vista or the Peace Corps would open the student's mind to education — sharpen his motivation and administer a touch of reality into his sometimes sheltered existence. College should present the student with a dualism — both sides of life — college should help a person to broaden his own perspectives, question assumptions, put him in a different position where he can look at things in a different light.

GEORGE MOTOLANEZ

Lack of outside pressure

A teacher at Middlebury is left alone to teach as he pleases; so, inadequate teaching can only be blamed on department heads of the faculty members themselves — not the administration. I have no pressures to teach an established way — my form of teaching is in the manner I desire.

Relevance

First of all, a great part of my duties as a teacher lie outside the classroom in social contact. By relating to the students, by communicating, I think something has been achieved. I try to make my teaching relevant to society — and I try to be "hip" to today's problems. Russian Literature is relevant to society — it answers the questions facing the modern world. I always work in my teaching towards a comparative form of literature — thereby making relevant the local color and natural culture of Russia to the universal problems of justice, freedom and humanity. The discussion always moves to the question — Who am I? — and thus, the course structure moves towards the question. The thinking of the students sets the pattern of the course.

Russian Literature is no tool — I'm against the traditional established way of teaching. I try to build up the student's ego, for the college student is pretty insecure, especially the senior going out into the world. I try to teach self-confidence; through this social contact, student and teacher are equals — not distinct like the traditional faculy-student relationship.

Ivory Towerism is fading

The old standards set by ivory towerism are gradually being demolished — you just can't teach from a standard scale. For example, to teach essential Christianity, you just couldn't do it from this ivory tower. You have to realize that teachers are as human as students — anti-alienation of the "human" and relevant teaching comprise the purpose of Middlebury College.

The requirement system

The entire liberal arts program should be handled differently. A student should be allowed four to six years to achieve his B.A. The first two years of college should be used as an experiment in learning. A person should be free to explore under a tutorial system in intimate group discussions. But, this is an ideal situation needing a larger faculty to A student should be given leeway to try courses and even drop them — with only one big exam at the end of two years. You can't, however, kill requirements for majors altogher. A college needs some way to make an evaluation; face it, a college has to conform to the demands of society, for it is part of the massive superstructure. But, a student should be given the opportunity to pursue his own specific range of interest. College serves its function in society — the present college structure cannot be destroyed unless the base of society changes. Society, in essence, limits the student in his dsire to find direction.

Concerning the questionnaire

The criticisms by some faculty members regarding the **Campus** questionnaire are to some degree justified — but, some are just being too abusive and immature. The whole idea of students interviewing faculty members shows a good relationship forming. **Campus** should be commended for its attempt to reach out to the faculty. Unfortunately, some faculty members have refused to take part in an interview because of their opinion of the questionnaire. In essence, these members are being just as immature as the students who formulated the questions. My criticism is two-fold, directed towards the immaturity and unobjectiveness of some faculty members and the **Campus**.

Physics

"Each individual has a slot to fill," says Mr. Wissler of the physics department, "and the teacher acts as the ice pick directing the individual toward this slot." He feels that the ultimate goal of a liberal arts education is "to produce the well-rounded individual, in the best position to find and fit into his place in society."

Mr. Wissler sees the role of natural sciences as developing a certain type of thought. Unless a student is exposed to all types of thought, he is not liberally educated, Mr. Wissler claims, and he doesn't have the proper perspective to choose his place in society. The natural sciences depend upon numbers, and exposure to numbers is necessary to complement other types of thought. Physics in particular, he feels, is the most basic discipline because "everything we meet in the course of our daily lives is in some way connected with physics."

Mr. Penley also sees this need for exposure to different disciplines. Recognizing a common philosophy behind all disciplines, he feels that individual studies differ only in their points of view. A liberally educated student has to be exposed to these points of view in order to more fully understand the whole philosophy. Physics, he feels, forces clear and precise thought, and its technical information "can become a basis for a higher level of understanding."

Mr. Penley wants "to help people see more clearly, to make them better people." To fit into society is of secondary importance, and not his concern. A student who searches only for security is limited in his search for "the good."

Mr. Winkler sees the liberal arts community as a "microcosm of society," where the student has the opportunity to direct himself toward his interests and talents. He recognizes the need for a diverse course of study, but feels it is important for a student to major in a parcticular field in order to "find out what intensive work is."

Physics as well as most other disciplines touches all aspects of society, and therefore can't be professionally restricting for a student.

Dr. Gould also believes that the student isn't professionally restricted by intensive study in physics, but he teaches with the hope that the student will someday be able to use what he learns. There is no "scientific method" in physics as distinct from any other kind of logic, and as a result, he feels that a diverse community can be the most valuable aspect of a liberal arts college. "Physics is specialized," he admits, "and so is intensive study in any other discipline. But we're not trying to turn out little physicists."

MUSIC

Kurtzman

Teaching: "A matter of ego. I've got ideas to get across — ways of looking at things, my ideas (though for all practical purposes some ideas have to be shared by others). Most of what is known about music is either available through scholarly articles or is transmitted by word of mouth. Discussion is also useful, but with a vast range of ideas to get across you have to summarize. It takes far less time. And sometimes what I get across gives new insight — that was my experience in college — it ties things together. I can't possibly feel as an historian that music is a separate entity. And students are interested in how music relates to life — the other arts, philosophy and so on.

"I have no duty to interest people in music. The student has to be interested in the discipline to begin with. I hope to develop certain attitudes — not certain values so much as attitudes. They derive from the material itself. Facts are nothing but a background to work with. I'm not interested in them except as a means to understanding. You can not isolate a thought but also where it will lead to. And this is only a means of getting at other things, i.e. 'what is a human being?'. All this relates to whatever else the student is learning. I would consider that I have failed if the ideas that I have thrown out in Survey do not recur to students in English etc. And possibly this makes a difference in the way the student relates — whatever he can understand about human thought will certainly affect his attitudes to other people. We need this. The Christian tradition and evolutionary theory have created a superior attitude in the mind of Western man."

On College and University: "Eventually we have to come to the point where everybody has to be able to go, even if he can't afford a thing. The place where this is being achieved to a degree is the state universities, but more support is necessary . . . Students would be infinitely better off if financial criteria were waived at this college. Yes, we are educating a financial elite here, but I would not deny the college existence because of that. There are things going on in the small private colleges that one cannot find in the big state universities. The best humanities education in the country is to be found at private colleges.

"I am extremely impressed here with the motivation of the students. They seem to know why they are here, and this may justify the existence of the private college. Here there are experiments with interdisciplinary studies and curriculum and constant re-evaluation of students and attitudes. There doesn't seem to be anything which is not up for grabs. This is the fifth institution of higher learning that I have been involved with and it is the only one where I have met this sort of thing.

"If we are making interchangeable parts for a machine then the state universities are doing so to a much greater degree. But though the university may have a role that doesn't mean the individual in the community has to.

"I feel that the faculty is more prepared for innovations than the students. Most students are here by default. They are fulfilling a social role. Most students are not preparing for a role so I am not preparing them for one. Some are here because they know what they want — not necessarily specifically. But, and this is particularly true of State Universities, a variety of people know that they will live economically better with a college diploma or whatever, even if they have a science degree and go into real estate or a humanities degree and go into business. The vast majority of people go to college for these reasons. Too many people go to colleg or at last go at the wrong age. They should work for a few years. There are too many students at college who do not know what they want. These are often the ones who complain that education is not relevant; part of it is they have not found their own relevance. It is still quite possible to have irrelevant education besides. It ought to be relevant to people."

Todd

"I was at my Alma Mater four weeks ago and the student guide was talking about Amherst, 'the isolated place.' He said he was not a member of society. So, who is, in fact 'living in society?' It is implied that society is where the problem is. But our society is just as real here. 'The Society' is governed by a whole matrix of complex things. The distinction between Middlebury and New York or the society where the problem is' is an arbitrary one. We can level our aim at something Armstrong has said: 'We are a unique community.' In some senses we have some monolithic characteristicees — we are no less unique as a community than New York for instance. I certainly don't see myself as an instrument of society. It would be a folly for me to presume that I could change a stanew except by teaching my subject as I see it.

"I teach music because that is the thing I understand best. I believe, wrongly or rightly that it is most effectively disseminated through me. As to why I teach, the reasons are constantly changing. If they didn't, it wouldn't be worth it.

"I see music as a vehicle — as a secondary concern. My primary concern is talking about a way of mind. I am interested in sequences of reasonings and how one goes about something. The procedures used in music can be extended into the student's life. For instance, one of the things people learn if they study music with some effect is that ambiguity can be a joy; simultaneous and even contradictory functions can be valid. It is the very stuff of irony. There are all kinds of real extensions I am interested in promoting that idea. . . Students come in overloaded and taxed with all sorts of prejudices about rational thought: the tendency is to monolithic conclusions."

Fanning

"I like to teach. I love to try and communicate with students, to try and draw out something from them and share what I have. They may forget the facts but the philosophy sticks. I consider myself a professional musician. I've done a lot of music professionally, 'done the tour.' I want to get the kids fired up to create music on the professional level. In my theory class we are dealing with a certain musical vocabulary which we will relate to performance and the ear. There is still a professional idea about this. We are not dealing with abstract concepts. We are talking about a quality of performance that is pretty much special. It can be done with non-professionals. (There is not a professional here among the students. Professionalism means having gone the route)

"The idea of quality that I am striving for with the students will carry on. The teacher is here to command respect in a way that is subtle I am not preparing students for a role for responsibility and concern."

Athletics . . .

(Continued From Page 19)

any case.)" Miss Dorman is interested in "an individual gaining understanding, about our bodies, or principals about other things. I want to help a person to understand about themselves. It's just like English or literature, because you're gaining insights and understanding into the human being. The medium is different; you're using your body instead of your mind and books. But you're using your mind as well (to figure things out).

"I try not to dictate to the student. For instance, when I'm teaching girls to swim. I don't teach the specific way you should swim: by dipping your fingertips into the water and pulling them down towards your chest. I would rather have them find out for themselves, and then tell me that's the best way. I'm trying to get the student to understand the basic principals that underlie the movement pattern that they're engaged in. Ideally I would like them to discover this for themselves. But this doesn't always work."

Campus: Why not?

Miss Dorman: "It depends upon the attitude of both the students and myself on a particular day. It becomes an exchange, and we both have to work very hard. The perspective of what P. E. is differs between the student and the instructor very often. It's sometimes hard for the student to realize that here's a place in P. E. for using your mind. This is understandable because P. E. has not been taught this (my) way in the past.

"Everyone in our department has been trained in P. E., but also in teaching, in education. And people in my generation are not as concerned with their discipline as with teaching the people. An example of this happened after a golf match once, I asked my girls what they thought of the twelfth hole. They had no idea of what it even looked like. But those girls knew their opponent's name, boyfriend, home, major, all about their school, etc. Winning is not important to us.

"There is a difference between trying to win in the course of a game and focusing on winning." Miss Dorman believes that winning is important in the context of the time period allotted to a game, but in the overall meaning, who won or lost makes little difference. "I think that when someone gets excited about doing well (through individual competition, not outside competition) that's really great. As soon as a kid asks 'why?' that's really beauiful!"

Some Kind of Conclusion

After all the opinions have been offered in such plain and seemingly honest language, an interpretation is totally out of order. The physical education instructors have spoken out to the community exactly how they see their discipline. The characteristic of a desire to help the student form some kind of knowledge about himself runs through almost all the coaches' words. They have admitted, as well, that they do not always reach their goal, but all have indicated that they're trying. And as most teachers have probably said to their interviewer, "You'll have to ask my students about that," it is most likely true that the success of these coaches lie in the few students who take the coaches' concerns seriously, and even these persons won't know for sure until much later, as all the coaches stated.

Most highways have maximum speed limits — often temporarily reduced by a slow moving vehicle. Don't lose your patience, warns the Institute for Safer Living. The only safe speed is the speed of traffic-flow. Always move with it! Be especially alert on throughways where driving is faster and smoother.

GET IT WHILE YOU CAN
'CAUSE YOU'LL WANT IT,
WHEN YOU CAN'T'

THE RED CIDER MILL

South Just Off Rt. 30
2½ Miles Past the Field House
Turn Right at the Sign

BILLIARDS

A Gentleman's Game

CHIEF'S POOL HALL

8 TABLES PING PONG

Maple Manor
MOTEL

Vermont Hospitality

AMERICAN LITERATURE

HOWARD MUMFORD

I teach at San Francisco State during the summer, and when I talk to someone who knows about Middlebury they say, "Well, how are things at Middlebury?", implying that, being up here in the country, probably we weren't having the kind of problems that we are reading about in the newspapers. My answer was always the same; that Middlebury is a part of the country so of course we face the same problems and are subject to the same kind of pressure that all the other colleges are facing. I would regret it if we weren't. I mean, after all, we do have an idyllic setting, but we have to constantly remember that we are the part of the society so many features of which are of as much concern to the faculty members as to the students.

Now, as to my philosophy of education, coming out of the liberal American Democratic tradition, as I do, I am somewhat of a pragmatist (in the precise sense of the term not the misunderstood sense) and I think that for a college of this sort to design a curriculum and to achieve effective education it must find a group of scholars who are first of all enthusiastic about their disciplines. They are in it because they wouldnt be in anything else. The other part of the combination is that they like people, they like students and what they want to do more than anything else is to convey to their students why their discipline is exciting and important. I think that the college as a whole has to exercise some control over what disciplines would be represented in this way. After all this is a liberal arts college. Liberal arts has a very specific meaning which I think is frequently overlooked.

Liberal in its root means free. The kind of education that a student receives at Middlebury succeeds to the extent that he has been freed from the unexamined assumptions and the prepossessions of the society from which he comes. He can then on his own, on the basis of what he has studied or is now capable, after four years in this kind of an environment, of determining for himself on the basis of his own independent investigation and judgment. To me, it's just as simple as that.

I am not going to attempt, and I hope I am not guilty of attempting deliberately by direct persuasion or attack to change student's attitude. Their attitudes are going to be changed in any direct or lasting way by, in my particular discipline, what they learn in the process of studying American Literature. I mean after all, what is literature? What is it about? It is about people, and how people have in various times and in various situations responded and made their comments on the human condition. My method as a teacher of American literature is to be an advocate of the particular writer wherever the writer is of sufficient importance or intrinsic interest. I can, in presenting Emerson, present him with enthusiasm, and attempt to answer all objections. I can do the same thing with T. S. Eliot who looked upon Emerson as a disaster. Now I have my own particular attitude and preferences, but by the time a student has gone through the whole route of American literature, he has had a complete set of marvelous alternatives to consider.

The college is never the same from generation to generation. It's gone through a whole series of changes. I was talking to a member of the board last night, who is in the class df '48. I was teaching there then, he was one of the veteran students who were here then, and you can imagine what a different climate there was, from what it is now. These men had had their initiation into the brute realities of the world and they were here for an education. I never have known a more serious and intent and at the same time sceptical group of students than those veterans were. But they were the ones who earned the tag of being the apathetic generation. They were not out carrying placards of occupying buildings or engaging in political activity. That's understandable, too, they had just come back from four years of staking their lives on trying to settle a huge problem that threatened to destroy the world, and they were now out to save the world just as much as this generation is. trying to take some lives for themselves.

My generation was the depression generation. We were out to save the world just as much as this generation is. But the form of our crusade took a somewhat different direction. The activism of the students on many levels has caused many colleges and universities throughout this country to re-examine themselves; their structures and their motives and their aims. This is all to the good. I must say I have mixed feelings about what goes on at places like Berkeley and Cornell. Perhaps this is because I came out of the generation of the thirties which watched with horrid fascination the rise of Fascism in Europe which blew the world apart. The methods that these activists are using are uncomfortably similar to the Fascist's methods.

I have another feeling about education. That is that some things develop organically. You would hate to have a situation in this country where every institution is cut to the same pattern. Some things just develop over a period of years in response to situations in a particular institution.

I got into this field by coming under the influence of Dr. Cook, a dynamic man teaching exciting material. I didnt even think of its practical value. I think that the whole prescription for a satisfactory kind of life is the person who finds his calling, in the old Puritan sense of the term. Finding what you were cut out to do, what means the most to you will give the ultimate satisfaction. It will come from the work itself, not from any of the other things like income or social position. If you find something and devote yourself to it, the way will always open itself.

As to the relationship between the professor and the student, it seems to me that in the fundamental and last analysis the professor, who by virtue of having devoted his life to an area, would therefore be in a position to help someone else, who is interested in that field to become competent in that area. That is what happens in the classroom; it is what happens across this desk, when someone comes in to talk about an honors thesis or a paper of what has been going on. If a teacher doesn't have too many students, or he isn't too heavily burdened with committee or administrative detail, he is able to do this. That to me is the key in a significant relationship.

I think that teaching is an art. It is not something that is learned in education courses, though education courses can be helpful. If you have the right kind of person who is deeply engaged in his field and likes people and he thinks that the best thing he can do is convey to a group of students his own interest and excitement, then you have a great teacher.

I think that perhaps one of the most significant changes that has occurred is in the changing pattern of course elections here. There is this great cry for what the students call relevance. I think that what the student means is how a particular course relates to some specific particular problem as of this moment of the best statements on this that I have seen anywhere in a statement by Kenneth Clark at Amherst. He made an impassioned defense of "non relevant" education. An article in the New York Times states "he called on colleges to recognize the needs of those who do not seek immediate relevance in their studies, students who he called the forgotten men of current campus confrontation. "It is from these perverse, lonely non-rlevent educated persons that a practical society receives antidotes to terrifying assaults of emptiness and despair. From these 'impracticals' come our poets, our artists, our novelists, our satirists, our humorists, who because of their perspective of education and their restless search for insights, continue to try to educate us and make the life of the thinking human being more endurable and the thought of the future tolerable." That sums up my view precisely. The biggest difference I see between this generation and previous ones is their impatience with or lack of interest in anything that happened prior to ten years ago.

Legally the trustees have complete power over the college. They could move in and dictate what courses to teach and tell us what to do, but they never have. There has grown up a sense that the faculty has complete control over educational policy, and formation of curriculum. My experience at Middlebury has been that the faculty has this control. The only time that I have seen a unanimous vote in Board and got them to vote in a new curriculum for the a faculty meeting was when President Stratton went to the Freshmen over the heads of the faculty. The faculty, to a man, without a dissenting vote, said that this was outrageous, that they would not tolerate it. There was no argument about it.

Now, of course, there are always going to be the frustrations of not having enough money to do all the things we would like to do ideally. The ideal form of education is the Oxford form, where education is between the student and his don. Many faculty have to teach more hours and more students than is good. But this is really inevitable. I have no complaints, as a member of the Middlebury faculty, about the administration or the trustees. I think they have done extremely well considering the resources of this institution. This college has increased its annual budget by about half a million dollars a year which shows how well the college is coming along, but that still isn't enough for everything the college would like to do. Tuition is going up again next year, and that frightens a lot of us because more and more only the affluent can afford to come here. This is a very bad situation. This is the great crisis facing the small liberal arts college.

The faculty with the insistence of controlling its own affairs has made more and more of the committees elective, which is fine, except that what happens is that the same person is elected over and over to the different committees. There always has to be a certain amount of committee work. People have to get together and talk about the problems that the college is facing and figure out ways of solving them, but I do think that there must be more efficient ways of doing it. I am sure that many colleagues would share my feeling that more of the committees should be appointed, because the people who do the appointing could take into account other obligations a particular person had, and whether he was being overburdened.

English . . .

(Continued From Page 18)

ing hath humanized my soul.' " To contribute to the makings of a moral human being. No college or society is of worth without moral sensibility.

Mr. Pack is involved with many students who are preparing for professional roles as writers or teachers — to work as guides or to fulfill a priestly or rabbinical function which Stevens implies when he says,

> "O rabbi, rabbi, fend my soul for me,
> And true savant of my dark nature be."

Mr. Pack's methods of preparing students for this role naturally differ from those of other members of the English department, but is not in essential disagreement with them. "I value their individuality just as I value my own."

Mr. Pack conceives of his literary discipline mentally and emotionally, and he strives to communicate both of these aspects to his students in the sense that mind and body function as one. This conception can be found in other disciplines as well if one assumes that all good teachers tend to communicate their sense of the importance of their work and their sense of the beauty of their discipline. The liberal arts college is parallel in other social institutions in that the function of a liberal institution often goes away when mens capacity for compassion and reason fails him.

There are thousands of ways in which one is an instrument of society. There are some limits to accept and there are some to fight against, but Mr. Pack sees society as an instrument of himself. "I do not feel that my human options are fatally closed in by society, though they may be threatened. As long as libraries have not yet been burned and the last man of good will has not been executed" one is not fatally limited by societal values. "I am as free as the intensity of students' interests allows me to be."

"I believe that not all values are lost, and I try to freshen again in myself and in my students that inheritance of true values. There are no new values that I know of. Where the values of the past are lost or betrayed, I try to seek with my students to rediscover their necessity. I am trying to create in my teaching and writing new perceptions of what has already been perceived."

"I believe that the teacher as well as the writer, again as guides, attempt to lead men to confront the truth, to endure it, and to enjoy what pleasures their fate allows them." In the words of Stevens, " 'Be tranquille in your wounds.' "

Barbara Kerrigan

Barbara Kerrigan does not wish to answer the questionnaire. She states that the subject is interesting, but the tone of the questions is somewhat McCarthyite in that they seem to be fishing for certain incriminating answers, and are therefore offensive. Further, "most of us feel that what we do stands for itself." What an individual chooses to teach is his being, his life, and does not have to be defended. She feels that trying to answer the questionnaire is a somewhat useless endeavor.

Mr. Prickett

Mr. Prickett not only delights in the disciplines of English literature, but also has a great enthusiasm for watching a student grow imaginatively. The latter statement embodies one of his primary considerations in his decision to become a teacher. Middlebury itself has provided Mr. Prickett with an atmosphere which he finds to be most conducive to learning, both academically and personally. At an institution of this size, he finds it much easier to communicate with students in and out of the classroom. Here, he feels a healthy situation exists where students are more than numbers on computer cards and where "one treats students on an individual basis, and in some cases one acts like a good parent." On many occasions, Mr. Prickett has been in a situation where he acts in loco parentis. He relates to students both as an academic and, in a sense, a personal educator.

In terms of the second group of questions, Mr. Prickett briefly capsulized one specific role of his discipline (that of English literature) in the community. "The community could learn much about itself through an intense study of English literature — if all of society would read this hopefully, would have a beneficial effect."

In the classroom, Mr. Prickett "would be reluctant to do anything that seems like propaganda — I wouldn't discuss political issues in class." On the other hand, if he was dealing with an anti-war novel, for example, he would feel justified to make some form of value judgment where the "tone" of his discussion would in many cases suffice. However, "I am, as a representative member of the school, perfectly willing to make moral judgments." For instance, Mr. Prickett cited a hypothetical situation, where the college had made what he considered to be a wrong decision in relation to the town. In this situation, Mr. Prickett would oppose the college. As an individual, he feels free to say whatever he wants to on any political or moral issue, but he is a little uncertain about the faculty speaking out as a faculty. "Part of this uncertainty evolves from a possible threat to academic freedom where the minority man is in an uncomfortable position. Never the less, if the faculty voted a certain way, for example, about three-hour exams, I would feel obliged to follow their decision. However, if the faculty votes for birth control and a three-member family, I wouldn't follow the decision." When asked if he felt the same about speaking out as an individual before he had tenure, he replied that he felt the same way when he didn't have tenure, but then again, he did not know if he had an opportunity to speak out on any particular issue.

Mr. Prickett has "no articulated theory of teaching," but feels that "the way one handles a particular work depends on the work itself." He also feels that student-led discussions and student-decided topics are valuable methods of teaching, and that "there are ways students learn from each other. For instance, students grading other students' papers at the freshman level and using particular papers to teach from."

In terms of the role that Mr. Prickett believes that he is preparing the student for, he states, "I don't see preparing the student to be a member of the college community beyond helping him to write." Mr. Prickett goes on to say that he is preparing the students for professional roles, and also broader roles, for not all are going to graduate school. "Hopefully, the English major provides a wide base for the student to work from — to help him perceive better and to understand better. We (the English Department) are not trying to confine ourselves to perpetuating people like ourselves, but to offer courses to all students."

Finally, Mr. Prickett concluded that the answers to all questions in Section Five would have to be yes, if one was to be honest, even though he objected to the vagueness of the questions. "There are particular societal patterns that all of us adhere to. To study English literature is to be constantly concerned with societal values." Mr. Prickett sums up the goals of the English Department by stating, "we try to help humanize."

Mr. Littlefield

"I became an English teacher because I was good in math." And so started Mr. Littlefield's career. He took several exams during his early life, in math, history, and English, and performed best on the math exam, and worst on the English exam. Thus he states, with characteristics of illogic, "I became an English teacher."

When asked "Why teach?" Mr. Littlefield replied that the basic assumption is that he liked literature. He does not feel that he can best utilize his capacities by privately cultivating them. A constant dialogue for me is necessary, and purely independent work would preclude this dialogue." Mr. Littlefield is very much a learner as well as a teacher, and to carry this further, he might contend that learning is intrinsic to thinking. As he states, "The young minds contain different awareness of our present cultural life that I can learn of through discourse with students." This is one of the reasons that Mr. Littlefield chose Middlebury. When he came to teach, and to make a choice on terms of a particular college, coeducational institutions were rare, and he feels that a coeducational situation is the healthiest one possible. In addition to this, Mr. Littlefield enjoys small institutions where "there is an opportunity for knowing people, not only as students, but as people." One of Mr. Littlefield's primary concerns is the idea of sharing and communicating. "I am interested in communication between living and dead — my mind in active response to the artifacts, and to have this action shared by others. . .Teaching is a sharing. I would much rather talk with than lecture to students." However, when asked if he had a particular philosophy of education, he replied, "I reject the term philosophy, because it implies a systematic intellectual structure. Thus, a philosophy of education is really a part from my thoughts, though I imagine implicitly I do have a way to teach." In terms of the role of his discipline, Mr. Littlefield contends that the literary experience provides a "fuller record of the multiplicity of human experience that is communicated" and that "the human factor is most important in its variety." From this fairly general point Mr. Littlefield expanded his discussion to art and the artist. He does not think that art is created in an "emotional moment" but in a "moment of tranquility" and that the artist is a "conscious articulator" and is not manipulated by his emotions. Thus, when he teaches, Mr. Littlefield is more concerned with the artifice not the artist's motives. "A work of art must exist by itself."

Lastly, Mr. Littlefield was asked whether or not he felt restricted by societal values. He replied, "if there is an establishment at Middlebury, I am a part of it. Thus, I am very rarely restricted by these values, and my freedom to communicate or not has never been impeded. . .I have the freedom to withdraw. However, if I am silent only, I am free only in a negative sense. I am able to find people with a disposition like mine and can communicate freely. The exercise of my freedom is the pursuit of an association to persons who are willing to give my views a hearing. Whether or not they are convinced is up to me and my ability to express my views."

"I have never felt intimidated by the fact that human beings work through institutions Though imperfect, they seem to be the best place for expression.

Campus interview with Bart Teush, Instructor in English and Drama.

In response to the **Campus** survey of the faculty, Mr. Teush gave me some insights about his own idea of the role of an educator, and of himself in this role. I asked Mr. Teush if he would outline his "philosophy of education" for the **Campus**. He said, "It is impossible to present a philosophy or psychology of education. . .but I try to be a model of excellence, discipline, and rigorous thought in whatever I do, to the best of my ability. Not only is the subject important, but also the way one perfects oneself in the subject. I would like my students to try to be perfect in everything they do — that is, to become better than they already are."

Mr. Teush's decision to teach was based on the subject matter in part. "There are brilliant people whom I will never meet, except through teaching. Teachers and doctors have been most influential in my life. A doctor gives you life and health, a teacher works to put that health to use. I wanted to do that for other people. I think that teachers are those who remind their students that there is something worth knowing besides themselves," he said.

He added that a teacher teaches two things — "the subject matter and the morality of learning. We are often compelled to rise to every occasion, not to treat work as habit or requirement. The most I could teach a student is by learning myself. I feel that to be a teacher one must know one's subject thoroughly, and one must set oneself up as an example of whatever one wishes one's students to become. If teaching becomes mechanical, we are

(Continued on Page 29)

PSYCHOLOGY

The psychology department, understandably, had difficulty with the language of the questionnaire sent them concerning this set of articles. Every member of the department except the social psychologist, Mrs. Polefka, prefaced their interview with comments on the "sociological" bent of the vocabulary used. They did their best to respond, however, in spite of this.

Psychology as a discipline is defined by the department basically as "the study of behavior," with varying emphasis on the physiological mechanism or social aspects. Mrs. Polefka, for example, narrows it more specifically to "predicting and controlling people and behavior." Dr. Prouty considers his discipline to be "an arbitrary chunk of things somewhere between sociology and biology." He feels that it will continually redefine itself depending on the way "things break up" in the future.

Although many disciplines involve the study of behavior, Dr. Ewell, chairman of the department, feels that the study of psychology allows one to talk "meaningfully," that is, from an empirical instead of a prejudicial point of view, about behavior. Mrs. Polefa, too, feels that the emphasis on scientific methods and theory is an important one which makes psychology distinct. The concern with the scientific approach implies certain preferred methods of teaching. There is general agreement that opportunities for questioning, discussion, and any kind of direct involvement are most important, because people just do not learn passively. Mrs. Polefka welcomes disagreements as being "one way science progresses." Lectures, however, are desirable to provide the student with the factual material they need later to take part in meaningful arguments, which are encouraged in seminars. Lab experiments in corporate teaching principles which demand questioning on the part of the student.

The process of learning to learn is then implied. Dr. Ewell does not want to **mold** attitudes, but rather to make them more critical, that is, "so they rely on experimental verification." The way an individual turns to problems, rather than the solution, shows whether he is a scientist or not. When scientists involve themselves in a problem it is wrong to produce "half answers, regardless of what the answers might be." Dr. Louis Pellegrino feels that if a student learns to learn, he may carry it over into anything he wants to do, including questioning established social values. Although the scientific approach is important as a way of thinking, the new perceptions hopefully gained through this approach are not necessarily different than those gained through the study of other disciplines, said Dr. Prouty. Dr. Pellegrino agrees basically with Dr. Prouty, but makes a distinction between psychology and other disciplines. Taking sociology as an example, Dr. Pellegrino commented that whereas sociology deals with the individual in terms of societal functioning, that is, on a "molar level," psychology deals with him in terms of physiological functioning, or on a more "molecular" level.

The members of the department agree then that the study of psychology is valuable even to the student who does not plan to continue in this discipline. Dr. Prouty argues that many must always ask questions about his environment simply by merit of the fact that he has a nervous system. Besides, "anyone with an interest in human beings will want to know how they work and interact." Studies in psychology particularly will help him understand his reality (that is, why he feels one way, how the world appears to him) and replace his "self-developed psychology" with empirical foundations.

Mrs. Polefka, the social psychologist, hopes that the student can gain new perspctivs and be able to analyze what he and his fellow man are doing. With this analysis, he should then be able to "propose schemes of thinking which will provide ways to make the world more predictable." She commented that such symptoms as anxiety and nervousness in individuals today offer indices that too much change is occurring, and that there is a need to produce more organization and stability than actually now exists. As was mentioned earlier, Miss Ploefka sees value in controlling people's behavior. For her, this implies learning to communicate persuasively "so that you can make people think the way you want them to." She does not feel there is danger in such manipulation. Control implies lack of freedom, which may not be desirable, but which is simply a "fact of life." As Mrs. Polefka put it, she does not personally believe that man is free, so she does not worry about taking away something (freedom) that he doesn't have to begin with: Man cannot be free because he must exist and interact with others, that is, in society in the broadest sense. It is necessary that we take a place in this society because "outside of society" does not exist.

Dr. Ewell also saw the study of psychology, and more generally the exposure to a liberal arts education, as important in terms of the student who is not directly involved with the studies of science as such. Specifically through his development of an empirical approach to problems, the student will be able to keep from "going off half-cocked on the latest fad or fashion." He will have a more "reasoned approach" to everything he encounters, which will in turn allow him "to organize his own behavior." Although Dr. Ewell was not sure why he felt one should be able to organize his own behavior, he decided that it stemmed from his "conviction that if one behaves reasonably rather than irrationally, one will fit into the scheme of things no matter what the scheme of things happens to be." However, he did not mean to imply by this that either conformity or non-conformity were defacto good. Rather, he hoped that a "reasoned approach" would allow the individual make a wiser choice as to whether he should fit in at all, and if so, where and why. Dr. Ewell felt however that this topic was not relevant to his teaching.

In fact, Dr. Ewell felt that his role as an individual was to be kept separate from his role as a psychologist. What one can deal with as an individual he may not be able to deal with as a psychologist. For example, "a psychologist must act as a scientist, and not according to what he would like to be true." Conversely, ethical decisions are beyond the capabilities of the discipline of psychologist. A physicist is not responsible as a scientist for what use society makes of his discoveries or forumlae. Dr. Prouty did not go as deeply into the distinction between scientist and person, but he said that psychology as he understands it is not particularly concerned with the "queries about human nature" which are shared and debated in the college community. Dr. Peilegrino also feels that "moral values are not very closely involved" with his discipline.

The members generally agree that the specific role of the psychology department at Middlbury is to prepare the student to go on into the behavioral sciences by providing him with specific factual knowledge, and by arming him with the ability to apply the empirical "scientific method" to any problems.

Every member of the department objected to looking at the liberal arts college as serving a specific function of society. Miss Polefka feels that there is danger in trying to personify "society" or to attribute certain permanent properties to it because society and culture must constantly be changing in order to survive. Dr. Prouty agrees that "soicety" is a very abstract concept. He said that there are "no such things as 'society's values', but rather an older generation which exemplifies itself." Dr. Pellegrino also feels that higher education has not been "set up" by society to accomplish specific functions. Although the educational system "works to produce people who are themselves good producers, these people often work from their informed points of view to change society.

There is agreement in the department that teachers function as **members** of society, if not as instruments, but that this is by choice as well as by necessity. "The possibility of really re-examining concepts of society by standing apart from your background hardly exists," as Mrs. Polefga put it. Although she and her colleagues feel that they do maintain and pass on their values, they agree that perhaps the most important value is that of questioning, doubting, and arguing. In this sense, they do not see direct parallels to other institutions such as the military or the church because where these narrow the individual in one direction, and try to force him to accept assumptions, the college attempts to free the student from particular biases and give him a questioning attitude. Dr. Prouty sees an analogy between business and higher education because both involve a "processing of people," but calls attention to the advantages of a small college like Middlebury for just that reason. No direct parallels are to be drawn, however, because the basic function of the liberal arts college, or 'love of learning" as Mr. Pellegrino put it, is not to be found elsewhere.

With a similar conception of the liberal arts college's function in mind, Dr. Prouty made a very interesting observation, which, if it were made into a suggestion, would imply a reorganization of society. Believing that man should be learning all during his life, Mr. Prouty finds it arbitrary that he should attend college between the ages of seventeen and twenty-one. Instead he can see great value in modifying the system to one for example, in which an individual would attend college for two years perhaps, when he was seventeen and eighteen, again when he was thirty-five, again when he was fifty, and so on. Under the present system, teachers often seem obliged to choose their profession simply in order to stay in an atmosphere which they feel is most conducive to learning.

MATHEMATICS

The Math Department views Mathematics as an entity in itself, or, as Bruce Peterson maintains, "It may be one of the last of the 'Ivory Tower' subjects. He feels he has two lives. One is a Mathematician, his professional life. The other is his day to day life.

Campus: As a teacher, what are you trying to communicate to the students?

Peterson: A perosnal motivation in Math, something which is closer to aesthetic things. It requires no justification.

Campus: How does this affect the student directly?

Peterson: I'm trying to turn out mathematicians. I just want them to think in the way that characterizes math; what is the essential nature of the problem. Hopefully, this carries over to any endeavor.

"Abstracting from the world can act as a means of organizing the mind in a logical way. After abstraction, we are based on logic."

He feels that most teachers, consciencely or unconsciencely, teach for their best students. "What saves education here is that we manage to get to the other people also.

"We hope that there would be something which they will be interested in to study for the rest of their lives." In other words, "to maintain an intellectual life for the rest of their lives."

Philip Carruth also believes that Mathematics should be studied for its own sake. He likes teaching it because it gives him a chance to talk about what he likes.

Campus: Are you preparing the student for any specific role?

Carruth: No. I'm not preparing the student for any specific thing as an end in itself. The important thing is getting logical thought. The student will be better off in that he is thinking for himself.

Campus: Is this what you try to get across to your students?

Carruth: Yes. The student needs a Math background.

Campus: How do you feel that you can best accomplish this?

Carruth: Ideally, you need a small group, more than one student, perhaps five or six.

Campus: Does this restrict you in teaching?

Carruth: The only restriction is that in freshman cours-

Continued on page 2

ITALIAN

(Continued from Page 5)

Spanish-Italian Department, also comes to Middlebury as a foreigner. A citizen of Great Britain, he studied at Yale, as well as in England and Spain. His attitude towards the **Campus** questionnaire, which he called "unnecesarily serious and dull," was a critical one:

"We don't need a reason to justify, to explain what we are doing . . . lots of things happen by pure chance. It is by chance that I became an instructor. I enjoy it; if I didn't, I'd leave the profession."

Mr. Peel teaches Latin America area studies, as he feels it is important in terms of what's happening today. Latin America is a "new, young, vital area that's rapidly changing, an important area in terms of what's happening in the world today." However, he feels that it doesn't matter what language a person studies or teaches. The importance is to open up students to areas they wouldn't otherwise come across.

He emphasizes, however, that he is not preparing the student for a role; nor is he trying to brainwash in any way. He describes as "corny" and "exaggerated attitudes" language programs that claim to develop international understanding. Most people teach because they want to communicate to someone else what they enjoy.

Personally, he also enjoys being involved with an element of society that, like the young Latin American countries, is finally asserting itself:

"I'm all for the undergraduate participation in what's happening, for the change that has come about as a result of student protest . . . I don't agree with all of it, but protests, as such, is a significant thing. Even when the Vietnam War is over there will be a lot to complain about still."

This attitude towards students is evident in the planning of his department. The Spanish program should be what the students find most profitable, and he invites consultation with the students over it:

"Some student participation and concern is excessive, but most of it is worthwhile and exciting — the fact that students are interested enough to express an opinion." Broadening this idea, he adds, "it is all right to have students in on faculty meetings, like at the ROTC one. But we must think of a functional operational program where students and faculty can have their own closed meetings, and yet meet together."

Concerning the liberal arts college and its function on a broader scale, Mr. Peel compares the American system with the United Kingdom's, in which far fewer students attend university, and have to specialize much earlier. He doesn't believe that students should have to specialize before graduate study, and he feels that a college such as Middlebury allows for a worthwhile environment and the opportunity for general knowledge in preparation for different kinds of training later.

In closing, he speaks of his freedom in such a college: "I'm not limited, but have a great deal of freedom. Spanish Department is open to changes. I won't be teaching radically different things, but the range will be different: it will reflect me and my thinking just as the former program reflected someone else's thinking. There's plenty of opportunity to make change."

ECONOMICS

(Continued from Page 3)

Church would like the student to be aware of "choices, and the implications of choices," while Professor Wolff feels Economics is "the science of how to make choices." Hibbard also sees his discipline as "the study of choice," and feels Economics "useful in explaining any kind of outcome in society."

Professor Smith believes he is preparing his students to be acceptable in society: "if our students are not accepted in society, there is something wrong with Middlebury education." Craven hopes he is "preparing him (the student) to be a better citizen — more informed, and accustomed to weighing and analyzing," and Church hopes to "help people make decisions about themselves." Professor Wolff thinks of Economics as "a liberating discipline" that "improves people's ability to make up their minds about alternatives." Said Professor Hibbard, "I don't look upon myself as preparing students for any role. The student prepares himself for his role." Hibbard presents the course, and it is "the responsibility of the student to put the course to use."

Professor Smith felt his methods of teaching were "less discipline - oriented than some," and Craven felt his teaching methods were dictated by the individual courses. Professor Wolff thought all members of the department had basically "the same conception" of their discipline, and Hibbard stated "economists tend to think alike. They agree on how to approach a problem."

Each member of the department had a different conception of his discipline. Smith more or less tries to transcend the individual discipline, and Professor Craven thought Economics basically a science, with "content and subject matter not found in other disciplines." He feels his field "touches people more closely than other disciplines," in that it deals with "a controversy in emotion, of the distribution of wealth, which leads to questions of justice of distribution of

(Continued on Page 27)

HISTORY

Continued from page 7

tempt to masquerade as truth. (Other disciplines contribute similarly to all of this, of course; perhaps historians may be pardoned for feeling that history, well taught, contributes in a special way.) If these values can somehow be classified as a species of "establishment" or "bourgeois" parochialism, I suppose we stand convicted. But our conscious aim is merely to acquaint the student with the intellectual wealth we have found in the subject and method of history. Our practice too often falls short of our goal, but the goal itself remains a non-partisan, non-instrumental, and fundamentally "non-societal" hope that we are adding a dimension or two to the student's unending process of discovery — of himself and of others — that may in turn form a vital ingredient in the pursuit of happiness and a realization of the best in the human potential.

To conclude in less windblown like what we do, as historians and we like communicating this to others confident that if we communicated effectively they will be the better for it as human beings. Period.

Mr. Knoll

The structure of the modern American academic institution is based upon that of the German University system. An educator functioning within this type of framework is not usually viewed as a power figure. Instead, he is viewed as a conveyor of knowledge who may have developed a "greater adeptness at synthesizing material," than the students whom he teaches. The contact an educator has with his students is mutually beneficial because it encourages the exchange of information and prevents, "the educational process from becoming a one-way street."

In one sense, the demand prevalent among many college students today that courses "relate" specifically to their individual needs, may result in a limitation rather than a broadening of the reciprocal leaning process in which students and teachers are involved. The attempt to subject academic material to a "nominalistic, relativistic" method of examination impedes objective analysis and inevitably raises the important question of whether or not all knowledge is ultimately "time bound."

History as a discipline if unconstricted by this subjective approach is very flexible and valuable in the study of contemporary societal issues. History through its exploration and analyzation of analagous circumstances and problems can provide a community with an awareness of responses and solutions of people in earlier periods to similar dilemmas. It can also develop a greater understanding of the results and effects of these responses over extended lengths of time. Man's knowledge of the past is more extensive than the information has possesses about immediate situations. This knowledge of the past if applied effectively, can elucidate contemporary conditions and may result in a greater understanding of the nature of those conditions.

Historians actively involved in societal issues, may utilize the methods of critical analysis and critical observation associated with their discipline, to provide a community with a sense of the available alternative responses available in a given situation. It must be recognized, however, that history as a discipline does not necessarily cultivate humanitarianism, and that the "amassing of knowledge doesn't create capability."

In a broader framework, the entrance of professors into politics may be viewed as an attempt of the American academia to influence society through the presentation and investigation of alternative courses of action which governmental policies might follow. It should be understood however, that continued political involvement usually results in the realization that "large powers always act amorally," and therefore the "validity of an idea or option is not always contingent upon its implementation." A nation like the U. S. is not obligated to consider variety of alternative policies because it ultimately possesses the strength to determine its direction independent of external forces.

An educator may also exert influence on society preparing his students for "professional competency" through the development of the student's powers of critical analysis and his ability to synthesize material and perceive relationships. History as a discipline should encourage and develop academic proficiency, and should "measure every student's worth by his intellectual content." Students should be given the freedom to conduct independent research projects and to prepare classes in areas where teachers themselves may be deficient.

Ideally, an educator should "inculcate flexibility," and limit his students' "dependence on existing structures," while realizing at the same time that, "few institutions operate divergently from the mainstream of society." Most people are in a position to advocate innovating and suggest alternatives to the prevailing societal values only if they are in some way capable of functioning independently of the affects of those values (through financial wealth, for example). An educator through the medium of his profession, possesses considerable freedom in his independent criticism of societal mores.

GOOD ROADS

The U. S. Department of Transportation estimates that benefits to the automobile owner should amount to about $100 a year when the interstate highway system is completed, through lower operating costs, reduced accidents, and time and other savings.

Teacher Education

The views of the members of the Teacher Education Department are refreshing and encouraging. As closely tied in with theories of education as these people are, their flexible attitudes reveal that they continue to learn with the changing times. Education itself is a process of change, as one member put it. Through the very study of education, one learns the importance of flexibility, innovation and experiments.

A member of both the Teacher Education and the History Departments, Mr. John Freidin explained his reasons for going into teaching. Motivated by a personal interest in social and political problems, Mr. Freidin chose to enter the world of higher education because he felt that he would find more freedom there to act as he felt was right, that is, with intelligence and honesty. He hopes to pass along knowledge and intellectual skills, catering not only to the needs of students and other teachers, but more specifically to their **interests**.

More important to his students than acquiring facts, Mr. Freidin feels, is gaining new perspectives and using them to lead the fullest life possible. This implies seeing many different meanings (aesthetic, emotional, intellectual, etc.) in each new experience. It means being able to deal with and live in their own subjective realities. It means using to the fullest extent possible "the opportunities provided by being a human being in 1969."

In dealing with his students and fellow teachers, Mr. Freidin prefers not to think of them as "members of society" or "members of the college community" for fear of viewing them too "narrowly." Instead, he considers them individuals part of whose experience is their interaction with society. They are therefore dealing with society when they are learning to appreciate or improve their experiences. In these terms, an individual remains a human being dealing with society instead of becoming a cog within a system.

The ideal method to help the individual realize a fuller life would be open to discussion, exchange, dialogue. However, this ideal is rarely realized for several reasons. First, a person who can lead a really good discussion, avoiding superficialties while retaining flexibility, is simply hard to find. Secondly, students must prepare themselves well in order to take part in a serious discussions; something they often "don't find time" to do. Most important, students are not accustomed to taking the initiative. This stems from the beginning of schooling, when the students as children were afraid to speak up for fear of looking foolish or of being punished. As a result, students are accustomed to relying on their teachers as Authorities, instead of interacting with them as peers, thus perhaps benefitting more from the teachers' knowledge and experience. A good illustration of this, Mr. Freidin feels, is the recent Moratorium at Middlebury. When students had the opportunity to shoulder a responsibility, they chose instead to rely on the professors in their usual positions for authority as speakers and discussion leaders.

Mr. Freidin commented in general on the function of higher education in society. It is used to "weed out those to be admitted to the middle and upper classes," and thus to screen admittance to particular social positions. Mr. Freidin sees society fundamentally as "the people in positions of some power." Since these people will naturally have a set of preferred values, attitudes, behaviors, etc., they will try to preserve **their** set of perferences through the screening process inherent in higher education. Mr. Freidin sees himself as performing a function of society, in so far that society has made his work suit its own purposes. Although he cannot avoid his function as a "sifter," he hopes to be able to **use his position** to question some attitudes and values that are usually taken for granted. Although Mr. Freidin does feel free enough to do this, he is aware of numerous restrictions. Most restrictions originate not so much in the whole of "society" as they do in the educational institutional itself. The institution is moderate not only because of "habit and apathy" but because "it sees things as complex." Also, where teachers have time and interest for the complexities in their discipline, they "are often impatient with the examination of education generally."

Asked if he felt himself to be an "instrument of society," Mr. Freidin responded that he saw himself as a "slightly subversive" one. Accordingly, as a member of

(Continued on Page 31)

CHEMISTRY...

(Continued from Page 3)

Should a student experiment with courses?

A student could not be allowed to try and even drop courses except overseas - the program just wouldn't work here is the States - the American is just too lazy to accept the responsibility. I sight myself as an example - I had a chance for special courses, but I did not make use of the opportunity. I'm as guilty as the rest. The concept of auditting courses just doesn't work in America - at the end of the auditted course, the student has nothing to show in most cases. Yes, in a way I am degrading American society.

Close teacher-student relationship

I'm fed up with the large class set-up found in most colleges. Middlebury, however, has come a long way in education to a point where students are becoming excited. In my teaching, I sometimes engage in the traditional method, but I do try to make contact with the student - I believe that a student can acquire more from a close student - teacher relationship. The 4 - 1 - 4 system bothers me a bit - anything which detracts from my classtime puts me at a disadvantage. Some people get something out of contact with the teacher - sure, the student should be given a broad base of independence, but some can't handle this independence - the 4 - 1 - 4 hurts these people.

Radical concept of examinations

I guess I oppose the traditional methods in one major aspect - that of examinations. They shouldn't be in indication of how the student is doing - discussion sections tell that - but, an exam should be an educational experience rather than just a mechanism of testing. An exam under this mechanism is a waste of time - a student should use his intelligence - he should take information learned and apply it to a new situation.

Structure of courses.

I try to be an open-minded educator - there is a basic structure determined for my courses, but the essential order is set by the students - occasion can alter structure. It is hard to relate to modern society in the early going, but at a more advanced level, it is easier. A question always arises: "How about the lower courses? What should you be doing?" In Chemistry, twenty years ago, one could hope in a year to get a broad range of the field. However, with rapid progress, today's course is unlimited in its teaching - it is simply impossible to get much out of one year of study. I believe the so-called "survey" course is a step in the wrong direction, for it does not successfully encompass the field. The student should study one aspect of a certain field - a specific course structure is being more realistic with our times. I'm for more detail in one area and less emphasis on the survey courses. One area would be of greater value to the student in answering the questions: How does the scientist work? How does he think? And why? The true liberal arts education with this necessity for exposure should cause grief, but it will be of greater value in the long run.

Dr. Robert Gleason:

What is a liberal arts education?

First of all, we are faced with the problem of determining what a liberal arts education really is - the whole concept of being liberally educated is nebulous. One objective of the liberal arts education is to help the student develop - and learn to appreciate what is going on around him. According to my standards, Science produces a more liberally educated student than the Humanities - others think differently. Science is based on value judgments - there is one way to do a thing and that's it.

The liberal arts education should help the student to appreciate all areas - but, the system fails miserably. Requirements should stay - I'm in favor of the traditional system - with the group A, group B requirements. Science, however, would be the requirement I would least defend. Foremost of all required courses is the language course - being monolingual is a serious limitation - it just isn't good enough. Languages were once an anathema to me - now, I regret that close-minded decision I made on language. When the student criticizes the traditional system as inadequate, he should realize that people over thirty can be helpful in giving advice to people under thirty.

No pressure in teaching.

I have no pressure on me to teach in an established manner - this would be irregular and most unethical. I teach Chemistry - a course factual in nature - by reporting the facts - and adding my own comments. It is not appropriate for the college faculty to take a position on the Vietnam war or other political matters - I was against the declaration made by the faculty regarding the Moratorium. I use the classroom to teach relevant material - and I stick to this material. The faculty should stay off the "soapbox" and make value judgments rather than disputations.

The college system is bound to change - the students, the faculty, the administration - Middlebury has done much to bring about changes.

Dr. Ralph Nelson:

More people talk about what education ought to be instead of working to make it better. I'm a teacher because education is my living - I could be in industry, but college teaching offers more options - the atmosphere is freed and I can interact with people of other disciplines. I try to get students to ask questions - thereby receiving a better understanding of what Chemistry is all about. I use a method of discussion, study and experiment - it's the only way to go - I take it as a scientist here rather than as an educator.

Specific role.

I attempt to provide the student with successful and aesthetic models for predicting natural phenomena or "explaining" them. In Natural Science, one does not have to take my word for it - there is no opinion in the field - unlike most disciplines you can check for yourself whether something is correct. Science is built on efficiency rather than pure aesthetics. My specific role is as a scientist - I teach the student that the role of Science is to predict how natural phenomena occurs - to predict from previous information - thus understanding what Science is all about. My "finished product" is a student who can pose the right questions and choose effectively when faced with problems - he should become a problem-solver.

Requirements.

To be liberally educated is to be exposed to the natural world, society, cultural aspects of our society and others. People who wish to develop ought to have a formalized study - people who avoid courses foolishly, say out of fear, come out of college one-sided. It's like a child taking medicine - you don't like it at first ,but later on you realize that it was for the best. College is the final chance for most people to receive any form of formalized study - one range of study does not make a student liberally educated. A student should not be allowed to blow the advantages he can receive from required courses.

Methods of education.

The methods I use in teaching differ of necessity - I teach different subject matter within the department - basically, however, my methods of preparing the student are traditional - there is no other way. College is a traditional institution where the student - faculty relationship must be close. You need more than just a collection of books and a librarian.

Concept of discipline.

Chemistry provides the molecular basis for understanding the world. From it comes the basis for the material industries supporting Man's physical needs and thrust for dominion over Nature. Face it, without the scientist, we'd still be in caves - scientists are actually saviors of mankind. I feel about my discipline as much as others think of theirs. We try to communicate all aspects of the course - we try not to give a partial view - we state things in general terms. Our function is to develop one's "clout."

FRENCH

"When you speak of French as a discipline," said Prof. Allen Thiher, "are you talking about the literature, or the culture, the language, or what?" Most of the faculty observed a careful distinction between French as a spoken language and French as a literature. French as a language is a form of communication through which other disciplines, such as French literature, can be expressed.

In this polarity between language and literature, Prof. James Watkins feels that it is impossible to teach both effectively. He feels that the level of competency reached by most students at Middlbury is insufficent for a real understanding of French literature. Unless a student can speak French quite accurately, he feels that he is preparing for "an insufficient sense of a few authors." The advantage of mastering spoken French is, as he sees it, that "you put yourself in the shoes of another person." Noelle Guilloton agrees that "one must forget oneself in order to enter a different way of thinking," and that in this sense a foreign language represents a widening of horizons. On the other hand, Instructor George Bernauer feels that it is possible to appreciate a different point of view but not to share it, and Mr. Thiher agrees that a mere speaking knowledge of French does not constitute a sufficient understanding of the French viewpoint. He went on to say that even direct exposure to French people is inadequate without a framework of culture and literature within which to organize this experience.

Professors Knox, Thiher and Bernauer, who are essentially involved with teaching literature, described some of the reasons they feel it is important. Pointing to his books, Mr. Thiher said: "These do represent something, you know." Asked specifically what, he responded, "liberty, intelligence, an organized life . . . social usefulness, in a very broad sense." Mr. Bernauer feels that literature should be approached as a work of art and by studying it one becomes sensitive to life. He consequently disapproves of survey courses which only emphasize a work's relative historical importance. Mr. Knox described literature as "at its best, a shortcut to experience and a distraction from experience." He said however, that it is essentially intransitive and that it has no direct effect on life, that it duplicates rather than analyses a section of life. The particular value of the French tradition for American students is a "certain philosophical overlay," that is a certain attempt at generalization that enables French to best express certain forms of thought.

Most of the faculty seemed to feel that there was a problem in a student-teacher communication, and responsibility for this was generally placed on the students. Most teachers stated that they could be found in their offices but that students did not usually seek them out. Mr. Thiher commented that not all students want a more personal contact with their teachers; faculty and students have very different interests, and there is often no common ground for discourse. "O[illegible]d not forget," he added "that the c[illegible]uation is also a very personal form of contact." Several teachers noted that there were no problems in the class situation as well, complaining that yawning in class, late papers, non-attendance and general student apathy were major blocks to effective communication.

Mr. Bernauer feels that a major problem in the classroom structure is the tendency of students to work individually rather than in groups. He feels that work done in a group tends to be more exciting, while work done alone by a student can become drudgery. Mr. Thiher feels that the classroom situation "exists, it's not successful or unsuccessful." He feels that such problems as student apathy can be traced to a deeper malaise in American society, "and little Middlebury College isn't going to do much about it." Mr. Watkins also noted this lack of motivation at Middlebury, describing the college as a kind of "tea and sympathy with miniskirts." He feels that a revamping of the whole college system is necessary to revive student interest and to effectively use language. He feels that language, in its role as a tool, should have something to do with all other disciplines. He outlined a program in which each student would have an opportunity to study his particular discipline abroad, thereby broadening his understanding of the subject and at the same time learning a language.

There seems to be a great divergence of opinion in the French Department about the relative importance of language and literature. However, most teachers would probably agree with the opinion of Prof. Alan Thiher: "The best teaching is done when students want to learn."

ECONOMICS...

(Continued from Page 25)

wealth." Craven also stated it could "generate strong feelings of relative position in society." Instructor Church felt Economics, as a social science, was more scientific than anything else, that it dealt in "questions, not philosophy." Professor Wolff, when asked if "this conception or philosophy can also be found in other disciplines," replied "Hell yes. That's the thing that ties them together," meaning the teaching of how to make decisions. Wolff saw himself as "more of a teacher of how to learn," than a teacher of doctrine. Hibbard said the similarities between disciplines could be found in the method of "proceeding in a logical way," and that the function of the liberal arts college "depends on what the student gets out of the college."

Professors Hibbard and Wolff both agreed on a misconception of the Economics Department. Said Hibbard, "a lot of kids want to be successful in business, and think Economics is Theoretical Business." However, "we are not teaching how to be successful." Professor Wolff stated, "I wish we could attract students who were interested in economics instead of business success."

Answers to the question "are you an instrument of society?" depended upon individual interpretations of the word instrument. Professor Smith flatly denied the question, while Professor Craven stated "how can you deny this?" Wolff said "of course, who isn't? and Hibbard qualified the question by saying he is "a part of society, but not consciously acting as an instrument of society." Probably each felt affected by society, but not to the point of having to conform to, as Hibbard calls them, "inhibiting values."

When asked if he was limited by established societal values, Professor Smith merely stated "no." Craven answered "who isn't," as did Wolff, while others decided the question was not answerable ("Bullshit," stated Chaffee, who has decided to write out the rest of his answers to the analysis).

Most of the faculty felt the question "Are you in effect reinforcing or maintaining an established system of societal values through the student?" rather unfair, stating they were undeniably a part of society. Professor Wolff, however, stated "teaching is a subversive activity - any education is potentially subversive of the establishment."

Professor Smith felt he was creating new perceptions by "leaning over backwards to avoid becoming obsolescent." and that he was "continuing to grow and learn, always developing." Craven stated he couldn't tell if he was creating new perceptions for someone," but that usually "students don't tell of new horizons," at least to the faculty. The professor rather undeniably said "any teacher hopes to help perceive better." Professor Hibbard answered that teachers were "not creating things, but merely passing new perceptions along." "Economics is a very alive profession," he stated, "it changes so rapidly, you can be outdated in ten years."

! THINK CHRISTMAS !
— BEFORE THANKSGIVING VACATION —

Unburden Yourself NOW and let that vacation
Be Free —
Take Home Gifts For All

EAT DRINK AND BE MERRY

COLLEGE TOWN SHOP

of course, you can always buy more later,
when the family has other ideas!

ENGLISH....

(Continued from Page 23)

doomed."

One unusual statement Mr. Teush made shows clearly how he was influenced as an undergraduate by his recognition of a teacher's love for books. He said, "I have been as influenced by the way a teacher opens and holds a book as I have been by what he said about the book." He said that if a teacher clearly loves a book, a student can come to love the book partly by perceiving the response of the teacher to the work.

He said that his role as a teacher is "to teach my discipline as thoroughly as I can, but not necessarily to "relate" everything for the student. He should do that himself. My college work taught me to take pride in my own mind."

I asked Mr. Teush what roles he was preparing students for. He answered, "The responsibility to outside systems is to create. It is the responsibility of the teacher to be faithful to his subject. A teacher can give a student the desire to interpret intelligently. I would like to prepare people who can give intelligently. A student is not a sponge but a source. There are many sponges in the college structure, too many people who treat papers as intellectual thermometers. A paper or exam is a chance to give, to teach, to compel. Papers I get are often readings on a graph rather than presentations of what students want to make me feel or know."

Mr. Teush feels that a teacher has a mission — to create a compelling, productive, compassionate, informed human being. In a college, a teacher finds him "in loco parentis;" the danger is that he will be too much mother-indulgence and not enough father-discipline.

I asked if Mr. Teush felt that he was limited by established societal values, if he were reinforcing these values in his teaching. He stated, "I would be a fool to pretend that I am not a product of my environment. Without that influence you have no basis on which to create something new. Society is not a limitation but a foundation. In order to teach what I teach, I am limiting existing perceptions, but the composite of a college is expanding. There are as many opinions as there are faculty. I have to speak the way I think — that is a limitation. But each faculty member has his own opinion which he imparts to the student. . .I feel that expansion can only take place if each subject is limiting."

his viewpoint was limited to himself or to his department. He said that he was not speaking specifically of English, "but of the discipline of teaching to students. Obviously this discipline can be found in other fields."

I paraphrased Mr. Teush's previous statements as follows: "Your discipline, then is a means of giving students the desire and opportunity to use the facts you tell them in an intelligent manner " He corrected the statement: "Giving the student the desire to give, but not indiscriminately — in a disciplined way. Anarchy scares me to death."

One member of the faculty here has been quoted as saying "Courses must be geared to the average student. . .we've got fifteen hundred kids to get through college." I asked Mr. Teush how he felt about this statement. His answer was vehement. "Courses must be geared to the superior student because that is the only way to stretch the average student. We live in a society which fosters the average mind. We go to college to escape that. To make things easy for students is to sacrifice discipline. To make the difficulty easy is to misrepresent it."

GERMAN . . .

Continued from page 12

arts college attempts to cultivate the ability to think critically and to "create an understanding of tolerance" through exposure to other points of view.

Because she does see the college as being cut off, she believes that it is necessary to relate to the community by means which go beyond the curriculum, means which will have a more immediate effect than sending forth liberally-educated members of the society. Through political activity, she said the professor can get involved in the society.

She said that the faculty is becoming more involved today, often reacting to issues and working towards reforms before the students start to move. This was stimulated by student activism, but it has now moved on and become active in its own realm, and in its own way.

This effect of the students on the faculty may be an illustration of the interaction which is such a basic element of the liberal arts college. The exchange of ideas in the seminar defines a pattern which continues after the class.

MILITARY SCIENCE

"As soon as I saw it was The Campus, I threw it into the waste-paper basket . . . "

Sociology - Anthropology . . .

(Continued from Page 31)

The following is the reply of Mr. Parks, Sociology instructor, to **The Campus** questionnaire. Most of the answers have been left in their original form.

"Sociology is a conceptual framework which provides a perspective on the reality we live in. This perspective should embody and hopefully clarify our values: freedom, justice, love, dignity, etc. From this perspective we compare and contrast, we look at reality to try to understand how it compares and contrast with the perspective. This gives us a basis from which to change the reality, as well as to adjust our perspective. It's quite an old and new way of doing social science.

"I try to show how sociological concepts are applicable to the students' concrete everyday experience, as a student, human being, male, female, citizen — in all his various roles. This involves trying to relate to the student as a "whole person," to both his "mind" and his "feelings." Learning in a liberal arts college is something more than a narrowly intellectual matter; it is supposed to involve the whole person.

"Ideally, I would like to have no formal power over the student. Without such power I would be free to teach what I know out of a sense of respect for the student as a learner in his own right; that is, the student could freely listen and reject what I said if he wanted. With formal power over students, I keep telling them that the demands of the courses are that they understand what I'm saying, not that they believe it. If I didn't have this power, I would feel free to use my influence as a teacher to convince people of what I think is the validity of what I'm saying; they would clearly be free to reject it if they disagree. Again, as it is, with formal power over a student, a teacher is a kind of preacher with a very real threat of Doom (if not a very real promise of Heaven) to get "adherents" to the way of living his power dictates.

"I'm not saying teachers necessarily intend this coercion, but I am saying it is nevertheless a very real if unintentianal consequence of their actions. And justifying this forma lpower implies (though not intentionally) that students are incapable of being learners in their own right. The tragedy is, many students come to believe this about themselves, many students have no belief in the validity of their own experience.

"Furthermore, the student freedom I am talking about applies to the classroom — to academic matters — as much as to "social" matters. We can give students all the "social" freedom they want, but if because of the classroom-learning structure, students can't more easily, freely, without so much risk, get involved in and committed to learning, then we're still in trouble as an educational institution—for the classroom is the heart of the college. I think we have to rethink the idea of "classroom."

"I don't know the answer, how to do this on a college-wide basis, but that's what we have minds for, to figure out these answers. I do think the central problem is how to organize schools so as to allow and encourage students to bring together, much more than they do, their interests, needs and desires with their learning. For this is the way you get involved in and commitment to learning. I'm amazed how much people want to learn, care about learning, if given half a chance.

"Specificall, I haven't the foggiest idea as to the role I'm preparing the students for, because I'm not sure what roles will exist ten years from now. I'm trying to prepare people to live in a world that is both disintegrating and yet full of fantastic possibilities. As a member of the college community, I am preparing him to take a more active role on his college education. To try to make him understand that it's possible to bring together his interests and desires and his learning.

". . . most sociologists claim that sociology ought to be value-free and they usually appeal in some not-too-sophistic way to a notion of objectivity. While I'm not saying that it is in principle impossible to be value-free, most sociologists are in fact operating in terms of rather clear values. One aspect of sociology I try to communicate to my students is that it's possible to be "scientific" and "objective" in terms of a value-laden perspective. This is a conception that can be increasingly found in other disciplines. There's a revolution going on in what science is all about.

"The function of the liberal arts college is paralleled in practically every other institution. There's no basic distinctive function of a liberal arts college not also served by a job, state university, etc. There's too much repression, too much coercing people into living in terms of the value systems that predominate in today's society. Almost all of our institutions are doing this. Obviously, I'm not saying this is what the ideal function of a liberal arts college is. And my view is over-simplified because there is a movement among educators today to get away from this function of schooling and to make schools liberating places, where the assumption is that a student is capable of learning in terms of his own needs and desires. The attempt in this effort, it seems to me, is to make this assumption a self-fulfilling prophecy.

"If I find that I am limiting existing perceptions I'll either change radically or quit . . .

There are certain values institutionalized in our society that I'm trying to challenge, to call into question, to change. But I'm trying to change in the direction of certain values of Western civilization that the institutions in our society do not reflect. That is, I don't think that our society, as it is, is a free society, a just society, a society where happiness is possible."

GEOGRAPHY

Each member of this department commented upon the ambiguity of the questions posed, yet readily agreed to an interview, hoping to be able to give some idea of his views in spite of the necessity of being cursory.

Robert Simko

Mr. Simko became a teacher because teaching is enjoyable and satisfying for him ,although it was "never pre-destined;" it just happened. "Contact with the young keeps one on one's toes and galvanizes us into action." To facilitate this contact an informal approach to the student is necessary. The distance that a formal classroom situation puts between the teacher and student is undesirable because it can be stifling for the student. The best approach that the teacher can use is to be symptahetic, friendly, and informal with the student; a good teaching model is the Socratic dialogue. In practice, a mixture of lecture and dialogue is necessary because there is a certain basic body of knowledge about the discipline that must be conveyed; however, beyond this point a monologue, either in lecture or in a formal class, is detrimental to a student's learning — the teacher doesn't have the truth and he can stifle the student's thinking by dominating all possible exchanges.

Geography has a real role to play in all senses of the community in several ways. It can bridge the gap between the social sciences and the natural sciences. This ambiguouss position is a part of the nature of the discipline. It also has an important role to play in bringing an appreciation of the world, especially the non-Western world, to students. White, middle class students who come to Middlebury are very often narrow in their view of the word. These students must be concerned with this part of the world and view it with a set of values other than the traditional American approach. What is happening in the 'underdeveloped' world, and why? For instance, black Africa doesn't care about the Cold War because they have much more basic problems of survival and development to concentrate on. This attitude is inconceivable from the American viewpoint, but one must realize that a major part of the world feels this way. This role of geography relates to all three concepts of the community as defined in the questionnaire in basically the same way — this social concern is also a personal concern. Geographers are concerned with communication.

When a student leaves Middlebury he should leave a much more questioning person. He must learn to question old values and start to question these values in practice. In preparing the student to assume a role in the world after graduation an attempt is made to create an understanding of alien people and cultures. This is an awfully small world we live on, and students have got to learn to see that w are all people sharing the same planet; we face common problems of survival, and there just isn't room for "evil people" and political enemies in the face of these mutual problems of mankind. Geography should give the student an awareness and a fundamental understanding of the world to keep in mind when he leaves college and enters his job, while at the same time providing a firm base for graduate students.

Mr. Simko feels that the methods he uses are essentially the same as those of the other members of the department; he likes seminars and small groups, and the personal involvement in learning the course that field trips create, all of which are consistent with the general informality of the department.

Geography is a worldly, revelant ("whatever that means") discipline. It describes and leads to an understanding of the relationships between man and the earth. An understanding of these various relationships of man and earth should be communicated to the student; the physical relation of man and the soil, how this relates to man and his use of the area, and how these relationships affect men's dealings with men, especially pertaining to the non-Western world. For instance, how and why do the Chinese and Kenyans use their land, and why might the Kenyans feel that Chinese methods are more revelant to them than American methods and experience? Mr. Simko tries not to withhold from his students any aspect of geography known to him. The attempt at understanding the relations of man and his world can be found in other disciplines, especially in the social sciences rather than the humanities because the solution to man's problems lies in an aware public.

The function of a liberal arts college is to turn out a student who will be a viable member of society. To be viable he must be able to communicate, and to communicate he must be able to understand all aspects of a situation. He must be a questioning, thinking person. Other higher education institutions recognize this problem; large universities realize that often they turn out a specialist in some field who can't relate to the people and the world around him, and are trying to counter this trend. This type of social concern can be seen in other, non-educational institutions, for example in labor organizations that run educational classes to teach dropouts to be better citizens.

Mr. Simko doesn't like to think that he is an instrument of society, but he supposes that he probably is in some way. He also hates to think that he is limited by societal values, which he teaches students to question, but again he supposes that he probably is limited, although he does try to fight it by eliminating any limitations that he recognizes as such. "But probably no one has enough introspection to realize how much he is limited by society." But one must also keep in mind that there are certain limits to everything. Instead of reinforcing an established system of societal values, Mr. Simko tries to get students to question our values — are all aspects of our society what we want them to be, and is the explortation of our values, pushing 'the American way of life', valid considering the rest of the world? Students must realize that you can't form a 'Coca-Cola society' everywhere; Amercia is unique and isolated, and Americans can't even comprehend the problems and values of the non-Western world.

This emphasis on questioning comes across indirectly and may not even reach the student. The student is free to think what he will. Being an instructor does not give one a soapbox from which he can preach a particular view. The students have a right to know what the teacher thinks, but they don't have to accept his views. It is possible to teach in a manner that does reinforce established values, but it is also possible to teach in a manner that indirectly teaches questioning.

Mr. Simko would hope that he is creating new perceptions. For example, getting students to think what they previously considered unthinkable is part of creating a conception of man and the world in new terms, including political, such as realizing that China has more to offer Africa than does America, and that South-East Asia quite reasonably belongs in the sphere of influence of China. By stressing the understanding of relationships and the questioning of values, Mr. Simko hopes to make the student perceptive enough to deal with the world he lives in.

James Marshall

Mr. Marshall is a teacher because he likes it. Teaching is fun and it is a soul-satisfying experience. These are the main criteria that he has for choosing an occupation and he feels that if he were teaching and not having fun he would be being dishonest with himself.

For education to be effective, the student and the teacher must recognize each other as individuals and have a mutual trust. Teaching must take place on a personal level. The student is good at finding what he wants to study; the teacher should do what he has to do to help the student structure his program of study. The teacher should use whatever teaching methods seem appropriate and will shed some light on the problem for the student; these methods vary according to the student, since each student is different. Teaching should be student-oriented since students have more to gain than the teacher. This highly personalized approach is best because it works quite effectively. The student is an expert at not learning what he doesn't want to learn. In order to learn he must have fun, he must be interested in the subject matter, and he must derive some satisfaction from his work. The student is the one who decides what to study; the teacher's role is to advise the student in his choice if needed, and after the topic is decided the teacher helps the student find a road to productive insights on the problem.

The specific role of geography is impossible to define, since there are at least as many different definitions of geography as there are geographers. However, the principal role of geography in the community seems possible of definition. On the individual level the primary role of geography is to provide a framework in which an individual can try to find the relationship between the human and physical world, and try to make som esense out of this relationship. In the larger senses of the community geography's role is to help the individual to become a functional member of society; to be functional the individual must be able to synthesize different views to be more effective in his

(Continued on Page 30)

GEOGRAPHY ...

(Continued from Page 29)

membership of the group. The educator's task is to make the individual self-aware and effective in his thinking.

However, the student prepares himself for the role that he will assume; the teacher does not push a certain line. The teacher is only to provide a framework in which the student can learn what he wants to learn. Self-learning is important; if a student knows something, the important thing is that he knows he knows it. If the student asks a question there is something basic under the question that needs to be gotten to so that the student can see why he asked the question, and a possible way of approaching the answer. In general, this method is in basic agreement with the intent of the rest of the department. The attitudes of individual instructors toward techniques and what they mean may be different, but the method is essentially the same.

Mr .Marshall conceives of his discipline as a way of looking at the world, not merely an inventory of its contents. It is a study of spatial relationships. It is a lot of fun — it has come closer to answering his questions about the world than any other discipline. It is also a useful social tool; the research frontier is challenging, and the study of geography arms you to make rational judgments about the real world. He has no idea about what aspects of his conception he communicates to his students because each student is different and gets different thing out of the course. Geography is broad and studies all things on the earth. It tries to relate these things to man and form a set of principles to try to apply to evaluate the earth-man relationship in a meaningful way. But each student draws what he will from this. Basically, all disciplines have this conception because they are trying to make sense out of the real world.

The purpose of a liberal arts college is not to turn out professionals, but rather to provide an exciting environment for learning. The college is a success if the person it turns out is a success; if he functions, inquires, learns — in short, if he is a more meaningful person in relation to himself and to society. Right now the liberal arts college is not too different from the large university on the undergraduate level; this is because the liberal arts college is not fulfilling its purpose. The situation will probably change in the future because the problem lies with both the teachers and the students, who are product and part of the system. This change will come because there is a trend now in the college to try to achieve its goals. As for institutions other than educational, Mr. Marshall could offer no comparisons.

Mr .Marshall emphatically feels that he is not an instrument of society; he is an individual and as such he has his own outlook. He supposes that he is limited by an established system of societal values, but he prefers not to recognize it. After all, there are certain general societal values that he does accept, such as the Golden Rule, which stresses the individuality of man. If you accept the tenet that everyone is an individual, it is impossible in Mr. Marshall's view for him to reinforce or establish values in a student since each student is an individual and as such will arrive at the values he wants.

Concerning the student's perceptions, Mr. Marshall feels that he limits some, develops some, and creates some new ones, but adds that none of this is done consciously. As he puts it, "What is created is in the mind of the beholder." He just follows the principle that true learning is an integral part of the self. For something to be truly learned, the learning must be fun. In any real learning the outcome is important; there may be a lot of bookish drudgery, but if you keep the end in sight learning is fun.

Mr. Malmstrom became a teacher because he is fascinated with learning about the world in all its aspects. Through teaching, especially research, he can continue his learning and at the same time pass it on to his students. He tries to show the world in spatial patterns. The best way to teach is to duplicate or simulate for the student the kinds of experience one has had in facing a problem, making the student use an inductive approach in his learning. The best way to create this kind of situation is on field trips, for instance to Sicily this Winter Term, where the student is literally faced with questions of why things are the way they are. The test of intelligence is one's ability to deal with a new situation — there is little or no memory involved in the course. The student is provided with the necessary technical tools, to which he can refer at any time, then confronted with live situations to analyze, Mr. Malmstrom feels that he possibly differs from the other members if the department in that he is more uncouth and outspoken in his views and methods. Working with the individual is a more satisfying approach to teaching, but the approach to the student varies with the situation: for instance, the classroom is more formal than the field. The field provides an opportunity to share the student's discovery. Mr. Malmstrom wants to approach the student as a friend and a bit of a gadfly, to goad him into answering. The student will have a reaction, and by piquing the student's curiosity can in a way to make the student realize something, the teacher can see the light go on in the student's eyes which is the teacher's greatest reward. If you can see how everything fits together, it becomes obvious. A lot of the educational process gets bogged down in picayune details that prove worthless — the big picture is what is important to point out to the student. A good measuring stick is the question "So what?": if you can still ask that at the end of an answer, you've wasted your time.

It is inconceivable that a college student today doesn't have an idea of what the world he lives on looks like, that he doesn't know where he is in the world, that he doesn't know the strategic situation that affects his life is inconceivable, and the role of geography in relation to the individual is to give him an awareness of the world. In relation to the liberal arts college, geography is the most liberal of arts because it bridges the gaps in what happens at the local, state, national, and international levels. Geography should be apolitical, but it does have political applications, for example concerning population problems, regional development and techniquues, and sphere of influence.

One main role of geography is to prepare the student for enlightened citizenship. This role pertains to all three roles of the student. The reaction among a lot of geography majors had been a very strong social concern and social action, and this concern is on both the personal and social levels. A guy who knows where he is sees problems, and sees them in a realistic light; this gives him a sense of humility when he faces the world, which makes him an exception to the rule of mankind — he sees people simply as people, overlooking social political concerns. Many of these graduates join Vista or the Peace Corps, which teaches you more than the people ostensibly being helped, you are forced to confront the real world and see it in a clear light.

Geography gives one a general philosophical perspective about the world. It is a very relevant discipline, concerned with what is happening in the world now ,for example problems like famine, pollution, environmental control, and overpopulation and their solution. Mr. Malmstrom aims to get this whole idea across to his students and have them see themselves in an economic, physical political, social, and personal world; this gives them a cause and they can be zealous about their field. He likes to think that he is effective in conveying this on the basis of his students' reactions. Some of this basic idea does come through in other discipline, but the unique feature of geography is that it is spatially oriented and tries to show the interrelation of man his environment.

Mr. Malmstrom does not see himself as an instrument of society, since a teacher has freedom of conscience. He is completely unlimited by parchochial views and since there are no universal-mores, he cannot be dogmatic. He admits that he may have prejudices, but he throws them off when he discovers them. He asks the student to examine social systems and their values; if you can see relations in the world structure of priorities because you don't get bogged down in frills. In a way he limits perceptions by insisting that the student must be rational, but this is because he believes that understanding is the true excitement of life, and understanding is through rational means. Therefore, as a teacher his one ultimate belief is that the mind is to be used rationally.

The Campus

The student newspaper of Middlebury College, published at Middlebury, Vermont 05753 every Thursday in the College year, except official College holidays and during examination periods.

Second-class postage paid at Middlebury, Vermont 05753. Subscription rate: $6.00 per year; $3.50 per semester.

Editorial and Business offices in Proctor Hall, Middlebury College, Middlebury, Vermont 05753. Telephone 388-2813. Address: Box 798, Middlebury College. Business and Advertising Telephone 388-7640.

Opinions expressed on the editorial page do not necessarily reflect the official position of the College. Signed columns, letters and articles are the responsibility of the writer.

Grahame Shrubsole, Editor-in-Chief
Peter Delman, Associate Editor

Steve Early, Managing Editor
Karin Abarbanel, Features Editor
Ciddy Aring, Layout Editor
Ted Hobson, News Editor
Kevin Dunn, Staff Writer

Laurie Minor, Comptroller
Carolyn Kroll, Nancy Savage, Circulation

SOCIOLOGY ANTHROPOLOGY

"A student asked me once in class, in a very shocked way, 'Are you a sociologist **all** the time?' I answered yes, and I **am**, most of the time." Elaborating on this, Professor Haerle, Chairman of Sociology-Anthropology, added that in relating to the student as an educator, he is actually trying to get across a sociological perspective. This he describes as "viewing man in the context of society . . . seeing the importance of groups and of the social structure in his behaviour." It is, as Peter Berger says, ". . . not the excitement of coming upon the totally unfamiliar, but rather the excitement of finding the familiar becoming transformed in its meaning." The concept comes from Berger's book, **Invitation to Sociology** which Mr. Hearle admits has had a tremendous impact on him. However, he is an educator also because this occupation affords him the opportunity for reading and learning, which are of value in and of themselves.

Although Berger's book is used in the introductory sociology course, Mr. Haerle feels that not all the students "get the message." Thus he uses the courses themselves, which mostly deal with analysis of American rather than other sciences, to communicate this overall perspective. The specific content of the course is a vehicle for understanding the perspective to be used in life, of understanding the world and where people fit in. Implicit in this is the idea of change:

> **"My style is not to be explicitly or publicly a reformer. But, if, as a result of studying American society, the students don't see things to change, then they're not getting the point."**

Natural method

Asked about his choice of methods, Mr. Haerle asserts: "I don't sit down and think about these things. Whatever I've chosen seems natural to me . . . I've got some ideas and I try to talk about them."

He tries specifically and sometimes consciously to encourage interaction between the students, through discussion sessions in which students face each other in a circle. At other times, he feels compelled to lecture, (not in the formal sense) as he is more knowledgeable on the subject matter than the students. But students do have insights and reactions which he doesn't have, and these he tries to bring out not only through discussion, but in examinations which do not have right or wrong answers, which allow for choices where the student sees connections between juxtposed ideas. Although these methods and approaches vary within the department — and Mr. Haerle feels this is a good thing — there is a general consensus that the sociology and anthropology course are not preparing the student for specific graduate training.

Sensitizing to the "Other"

On a personal level, sociology should give people a new perspective on themselves. Social psychology, especially the ideas of Mead and Cooley, should sensitize people to the other; in Mead's terminology, the student "takes the role of the other in terms of development of the Self." In other words, by taking another's point of view, individuals should create understanding among themselves. And Mr. Haerle sees this as very difficult, due to our self-centeredness.

However, there is a danger in exposure to the socio-psychological perspective: students may become **over**-sensitized, for example if they misread or see too much of themselves in Berger or Erving Goffman. The result can be immobilization or withdrawal of the student, overacting to the cues of others. This also leads to the material's loss of applicability to the situations other than that of the particular student.

Apart from the perspective of the sociology Mr. Haerle insists that it **is** a discipline. One must be systematic; social research has to be scientific, the researcher having specific questions and hypotheses when he goes into the field. This is an aspect of sociology that Mr. Haerle tries to communicate to students, often with negative results: "it turns them off."

Anachronism

Unlike sociology, the liberal arts college as a whole does prepare students for a specific role. It must "produce people who are broadly enough educated to be sensitive to issues . . . to occupy positions of power and authority, to rectify the problems society faces." This function of a liberal arts school differs from that of the professional school. "Historically a liberal arts training is four years in a cloistered, isolated college — it must be taken for what is is . . . Training for most of the professions (clergy, law, medicine, etc.) involves isolation from everything. The liberal arts college has the same isolation quality, only it doesn't prepare you for a specific discipline. It exposes you to more perspectives than a professional school does." Similarly the liberal arts college's function is not paralled in other social institutions: "Most institutions are specialists. We're not trying to do that: the liberal arts college is a positive anachronism in this age of specialization. Everyone can't be a specialist, andthe liberal arts college works against complete specialization. I like to teach inthese colleges because I'm able and **forced** to study a variety of fields."

In questioning the instructor as an instrument of society, Mr. Haerle discusses the functionalist approach:

> **"This approach can be a reinforcement of the** status quo **or it can study what the system is and how it works, with obvious implications for change. I don't deal with these things as explicitly as possible. We provide the student with a framework for analysis — then certain things become self-evident. Most people wouldn't take kindly to this kind of sociology; we're called "nuts" or "subversive." I don't suppose my changes are very radical or large-scale, though — for there is both wrong and right in our society."**

(Continued on Page 28)

Teacher Education...

(Continued from Page 26)

the Teacher Education Department, he hopes to provide more "subversive" teachers. By this he means "teachers that call into question intellectual and additudinal reflexes, dominant beliefs, values, ideas, and theories of the society." He hopes they will "ask questions about things which most people prefer not to ask questions about."

The other members of the Teacher Education Program have much the same hope that their students will learn to ask questions. "Learning the process of learning" is what is important, as Mr. Gleason, who works with practice teachers in the elementary school, put it. Miss McGlynn, also at the elementary school, agrees. She sees a great value in young teachers having a liberal arts background. Here, they can learn through experience and exposure and can have plenty of time to learn the methods and technicalities later. In contrast, education majors from teachers' colleges have often "never started learning on their own" and do not make "interesting teachers."

Mrs. Thurber, supervisor of practice teachers on the secondary school level feels that when students become interested as prospective teachers in education, they become necessarily concerned with the form it takes. They are for the first time at the changing, instead of the changed, end. This reversal encourages them to shoulder new responsibilities and become more competent in decision-making. Mrs. Thurber agrees basically with Mr. Freidin that lectures are useful for throwing out ideas for the students to think about, but she also considers methodology courses to be "futile." Although she supervises her student teachers closely enough to be helpful, she allows them ample room for innovation, trial-and-error, and **self**-evaluation.

All members of the department agree that they are influenced by society, but they are reluctant to call themselves "instruments" of society. Miss McGlynn prefers to think of herself more as a "change agent." However, she admits that she is limited by an established system of societal values. "I wouldn't have my job very long if I weren't," she observed thoughtfully.

MATH...

(Continued from Page 24)

es you feel like they all have to end up at the same place. The teacher should make it challenging for the best student.

Apart from studying Math as an end in itself, Philip Hooper feels that the student should have a knowledge of Math in order to understand what others are talking about.

Campus: It is necessary to study Math then?

Hooper: It is necessary for the responsible citizen. The Mathematical skills fit in with other disciplines like Economics, Psychology, and Sociology. The skills are important to know how other people are looking at the world.

Campus: Why are you teaching Math?

Hooper: It was the only way to get into something with personal contact without throwing away the time I used in getting my Ph.D.

Campus: Personal Contact is Important?

Hooper: Personal contact with the student is important.

Campus: Are you limited teaching here?

Hooper: Teaching here is professionally limiting in that the present staff in this department does not allow the opportunity to teach in the area that I like.

The two remaining members of the Math Department are Donald Ballou and Ronald Bielli. The interviewer was not able to interview Mr. Ballou.

Campus: Mr. Bielli, why are you teaching?

Bielli: I like to work with young people. I enjoy teaching in the old sense. If I have something to give, I'm glad to give it. I like to see personal responses to what I am saying, and you do things which satisfy yourself.

Campus: What is the role of Math in the community?

Bielli: Mathematics helps relate many courses, the natural sciences, for examples. You are also teaching a language, to enable the student to be more precise in other disciplines. Math makes you more critical. You don't take things at face value. You're forced to consider all possibilities.

Campus: How does the student benefit from this study?

Bielli: Mathematical training is preparation for a changing society. You can recognize what is not logical, and be better prepared to make up your mind.

Campus: Are you limited by anything?

Bielli: I don't feel limited in teaching. I don't feel like I'm teaching the student to fit into society as it stands now. The only restrictions in Mathematics are the logical restrictions.

LAZARUS DEPT. STORE

HAS DONE IT AGAIN
10% OFF ALREADY LOW PRICES

BRING THIS AD WITH YOU
FOR 10% OFF SUCH ITEMS AS

BATES

BOOTS

HUSH PUPPIES

WINTER BOOTS

SKIDO BOOTS

AMERICAN GIRL

DUNHAMS

WOLVERING

GOODRICH

CONVERSE

VNIROYAL

Winter Boots

YOU MUST HAVE THIS AD
WITH YOU TO GET THIS DEAL

Do you REALIZE LAST YEAR AT THIS TIME WE HAD **SNOW!** AND, IF YOU REMEMBER, WITH THAT SUDDEN FALL OF POWDER EVERY ONE FOUND THEMSELVES IN DIRE NEED OF SKIS, BOOTS, POLES, BINDINGS, **SKI REPAIRS**, PARKAS, SKI PANTS, GLOVES, SOCKS, BOOT-TREES, WAX, ETC., ETC, ETC, ..

WELL WE DID IT! WE GOT EVERYONE ON THE SLOPES AS SOON AS WE POSSIBLY COULD BUT BELIEVE US — WE REMEMBER ALL THE PROBLEMS THAT WERE INVOLVED - OH! DO WE REMEMBER!!!

THIS YEAR HELP YOURSELF!
(NOT TO MENTION US!)

PRETEND THAT IT'S SNOWING!

PRETEND THAT THOSE LITTLE FLAKES ARE TUMBLING TO EARTH GROWING LARGER & LARGER & LARGER!!

PRETEND THAT WE HAVE EXCELLENT DEEP POWDER CONDITIONS!!!

~ **PRETEND** ~

THEN TROMP THROUGH THE MUD & RAIN AND COME SEE US AT SKIHAUS. WE'LL GIVE YOU A HOT CUP OF COFFEE AND THE ULTIMATE IN SERVICE IN PREPARING FOR THE **GREAT SKI SEASON** THAT IS COMING! YOU CAN SIT THERE AND LOOK OVER ALL THE GREAT NEW SKI EQUIPMENT FOR '70 AND **PRETEND** WITH US!

WE'D SURE APPRECIATE IT!

The Inside Story!

Inside every new Lange ski boot for 1970 is an amazing inner boot with ***Lange-flo.*** Lange-*flo* molds to the shape of your foot in minutes. See us today and create your own custom-fit ski boot.

LANGE

SEE THE NEW LANGE - FLO COMPETITION

NOW IN AT

SKIHAUS

In the ♥ of Middlebury, Vt.

Open daily 9 A.M. to 6 P.M.
Friday: 9 A.M. to 9 P.M.
Phone 388-4451